

THE COMING NEW MAN

BY
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Preface

The first edition of *The Coming New Man* was published in 1957. Western Europe had started to restore the damage caused by World War II. Idealists from all quarters of the world assembled to propagate peace and to shape a new world order. Now, nearly 50 years later, much has changed, but the struggle between nations still continues and, more than ever, humanity is seeking a way-out of its self-created perils.

The Brotherhood of the Golden Rosycross accompanies seeking humanity in its struggle for the Light. To show and explain the path of inner liberation, J van Rijckenborgh outlined in *Dei Gloria Intacta* (1946) the idea of the path lying ahead for humanity. *The Coming New Man* is the concretisation of this idea. In a very detailed way, the author describes the new era and the new humanity that will populate the earth during the centuries ahead. In this era, there will be no room for the current, cultivated personality. In the now started stage of cosmic development, humanity is confronted with a totally new concept, namely the human being who is guided by the immortal soul. This human being is living from a new consciousness. To achieve this, the path of gnostic transfiguration has been opened. Egoistic interests must and shall be given up in order to accomplish this lofty goal.

The personality described in *The Coming New Man* not

only consists of the 'I', but it is a fourfold system of bodies in various stages of development. By the purification of this system and by adding a new dimension to it, it becomes suitable for transfiguration. This is the total replacement of the current human being by a type of human being that lives from powers that are now still virtually unknown.

In a detailed way, J van Rijckenborgh describes this type of human being, a vaguely outlined ideal to many philosophers and artists, so that the modern seeker can recognise it and direct his course accordingly. Sometimes, the author's words seem to be slightly outdated. However, you should be aware that he had to propagate his universal message in the language and concepts current a half century ago. This does not alter the power of his argument and the truth of his words.

Rozekruis Pers

PART I

SELF-KNOWLEDGE
AS A PREREQUISITE FOR
NEW ANTHROPOGENESIS

The coming New Man

Many readers will be familiar with various occult or ethnological speculations concerning the advent of a new human race on this earth and the nature and character of this race. Indeed, new human races have repeatedly emerged and disappeared over the course of millennia of years. Future dialectical manifestations will certainly prove no exception to this.

There are regions on our planet which can quite rightly be termed melting-pots of peoples. It is from such melting-pots that new races emerge in 'time' after undergoing much cleansing.

When cosmic revolutions occur, whole continents disappear and many other catastrophes terminate the lives of countless people, there are always individuals who escape and in some cases are deliberately brought to safety in advance: that is to say, they are transferred to safe regions. It is from such 'last remnants' of dialectical mankind that new races are cultivated. They offer all who perished in a cosmic revolution an opportunity to reincarnate.

No doubt you will have read fragmentary accounts of processes of repopulations of our globe after its cleansing. Myriad legends and myths deal with this. We need to recall the story of Noah who, after escaping the flood, finds solid ground on Mount Ararat and along with his family, lays the foundation of another world-populace. We find the tale of Noah, in one form or another, in the myths of nearly every people.

Thus, the wheel of time revolves through years, centuries and aeons*; and Ecclesiastes rightly says: 'Is there anything of which one can say, See, this is new? It has already been, in the ages before us'; the same is true of the coming and going of human races. These are not essentially 'new', in the literal sense, but are older races or mixtures of them which return.

It is always the same things, facts and people, which in the constant revolutions of dialectics, measure up to current events. When we speak to you about the coming new man, you will immediately sense that we have no intention of informing you about a coming dialectical human race. As already stated, in its dialectical manifestation every new race already existed in bygone ages, so it is folly to call them 'new.' Even if they were new, such a racial manifestation would be meaningless to pupils of the modern Spiritual School. For we strive after liberation from the endless peregrinations through 'time', for the original life in the Kingdom of God which is not of this world.

You should thus understand our elucidations of the coming new man in a new sense, for we refer neither to occult nor to ethnological science. We draw your attention to the fact that the pure, absolute Holy Language, too, contains statements relating to a new human race, in a special sense. This new race is known by various names. Sometimes we read of the coming of the people of God, sometimes of the *Una Sancta*, a Holy Brotherhood, etc. You will know this but it is necessary to understand it correctly to avoid all sorts of errors.

There is a Holy Brotherhood, the Universal Brotherhood, the Brotherhood of the Original Kingdom, but the above-mentioned allusions in the Bible do not generally apply to this Brotherhood. No, our attention is drawn to

* See the glossary on p. 320.

the formation of an entirely new Brotherhood, an entirely new Una Sancta.*

In order to obtain the right idea, let us consider the relevant problems from the point of view of time and space. We then see the dialectical world and mankind on one side and the Kingdom of God with its inhabitants on the other. Separating these two worlds is a gaping chasm unbridgeable in time and space. Flesh and blood of the ordinary dialectical nature cannot cross this abyss. This is why, in the dialectical world-order, everything rotates like a wheel, continually returning, incessantly repeating.

We know that the Brotherhood of the other Kingdom continually struggles to redeem fallen and captive humanity. To this end, it undertakes labour, whose aspects are the constant subject of the Spiritual School's lectures and studies. Many people in this world react seriously and devotedly to the suggestions of the Universal Brotherhood. We do not know the exact number but they certainly exist. We do not know in which countries they live or to which peoples and nations they belong, but it is almost certain that people who thus react are to be found in practically every country. Many of them exhibit characteristics and convictions similar to those found in our School.

All these people, from that immense variety of countries and nations, will, at a certain moment in world history, be drawn from those countries and from all directions, to form one community, a very special, exclusive race. It will not bear the characteristics of some region of this earth, but be lifted from the doom of the dialectical rotating wheel and achieve the miracle of leaping the unbridgeable abyss to the lost Fatherland. It is to this new community in genesis that the Holy Language refers.

Since the moment for the formation of such a race has come in our time, it is our duty to draw your attention to

the fact. We must establish how all this will be accomplished and study various aspects of this wonderful development. We firstly intend to approach this exceptional, wondrous manifestation and development of a totally new, non-dialectical type of man in this dialectical world from the mystical-philosophic angle. We shall then investigate how all this can be realised and which consequences we may ultimately expect.

In the first letter to the Thessalonians [1 Thess. IV, 13-17], Paul says with regard to the new race:

‘But we would not have you ignorant, brethren, concerning those who have passed away, that you may not grieve as others do, who do not understand these things.

For since we know that Jesus died and rose again, even so, through Jesus, God will bring with him those who have passed away in Jesus. For this we declare to you: we who are alive, who are left in the material sphere until the coming of the Lord, shall not precede those who have passed away.

The Lord will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left in the material sphere, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord:

These mystical-transfigurist words, preached to death so to speak by ages of natural-religious practice and misused by countless people as if they were private property, contain the complete genesis scheme of the new Ecclesia.*

In the first place, they show that Paul, too, does not regard the regions of life in and of the reflection-sphere to be the heavenly domain. For those who have come into real communion with the Hierarchy of Christ, this is completely

in accordance with transfigurist philosophy. The reflection-sphere* and the material sphere* of dialectics are but temporary domiciles. Therefore, everybody who has entered the process of new genesis in the real, transfigurist sense (even if only in the elementary stages) should banish any shred of sorrow or feeling of loneliness. Such modes of behaviour, considered quite normal for ordinary natural man, are a profound delusion for those liberated in the Light of Christ.

Of course, every process has a starting point. When you reach the point where you clearly see how much the process of sanctification physically affects the entire human microcosm and to what extent this process biologically and structurally is established in every fibre of our being, you will be in no doubt that the very start of this process *must* already be liberation. Awareness of separation, experiencing standing alone, is quite normal in ordinary nature but in the Light of renewal it is highly abnormal! When we know this, we likewise understand that, as soon as the connection to absolute freedom has been attained, it does not matter on which side of the veil of death we live and exist. Whoever leave the material sphere without this connection will have to return to incarnation, but whoever does possess this binding have nothing further to fear. The wheel of dialectics can no longer drag him back and no influence of the reflection-sphere can deceive him.

Though we have to date not spoken much about this, you should be aware that the Spiritual School, equipped with many gifts of grace, is also active behind the veil of death and there, too, takes care of its pupils. A great many difficulties encountered here do not exist there, because the situations and conditions in which the School works on the other side are totally different. There in undisturbed peace, the pupils can continue the process they began in the material

sphere. We shall certainly soon meet again after leaving our present sphere.

It is necessary to know these facts and consequently show no trace of sorrow at the death of one of our friends, as do others, who understand nothing of these things. On the contrary, we should be very happy when we see one of our serious fellow pupils pass the threshold of death earlier than we do. They are called: ‘those deceased according to nature.’

Somebody who is deceased according to nature is not merely a man who has discarded his material body but who is already removed from every dialectical-natural effect and influence. Such a person, on leaving the material sphere, is led to a region which – in essence and vibration – lies beyond the reflection-sphere. This is what the expression ‘deceased in Christ’ means. But note: ‘deceased according to nature’ does not yet mean ‘raised from the dead’! The resurrection comes only at the end of the process in which the ‘deceased in Christ’ finds himself.

We must state here that the state of ‘being deceased according to nature’ can also be attained while still living in the material sphere. It is the state of total I-dissolution. The advantage of ‘being deceased’ as opposed to the I-dissolution in the material sphere is clear. For the ‘deceased in Christ’ is free of his material body with its etheric double and can calmly continue building on the principles of renewal he has received while the I-detached person in the material sphere must constantly acknowledge the presence and demands of a material organism belonging to the nature of death. It is also clear that, in the process of renewal, the deceased will precede the pupils still in the material sphere, as Paul says, because they are able to complete this process more rapidly.

We intended in this chapter to acquaint you with the fact that, in the midst of ordinary mankind, a new people from all countries and nations of the earth will emerge, a people of God, a countless multitude. This people, manifesting itself in and proceeding from the material sphere, has nothing further to fear of death. On the contrary, death is an advantage for it. This people is prepared for a very special voyage, indicated by Paul as ‘meeting the Lord in the air’.

This is a universal expression referring to a second and further process, pertaining to a progressive change from new-soul-being to spirit-being: it is the voyage to the original, Immovable Kingdom.

You know, of course, that mankind as a whole, too, is subject to rotation, beginning at the dawn of another period of dialectical manifestation, ending in a cosmic revolution, repeating the path again and again. Near the close of a cosmic day, the situations and vibration conditions become such that *no* further beings can be saved and liberated until a new day of manifestation has dawned. Once the last person receptive to such a possibility has entered the process of liberation, the ‘last trumpet’ sounds. This means that all those, who have been liberated, are really taken from this dialectical field of life with both its spheres and begin a glorious homeward journey.

The new Brotherhood, the new *Una Sancta*, has then been formed: It goes out to ‘meet the Lord in the air’. It is the group freed of bondage from this earth. Its members were firstly ignited by the Spirit of God while they were still seekers, secondly, they ‘passed away in Christ’ and, finally, they have been taken up in the process of rebirth to become sons of God by the Holy, Universal Spirit.

*Christ, the universal source of
Light and Power*

A new human race has been born in this world! A new people is emerging, the promised people, the people of the Lord, the people of God!

When reading world literature you find many references to the advent of this glorious countless multitude. Owing to your dialectical state of being when hearing this prophecy however, you inevitably imbibe with all your senses the delusion that this advent of the people of God refers to the re-gathering of the old Semitic root-race on the shores of the Mediterranean, or your attention is directed to the British-Israel Movement which contends that the Anglo-Saxon race is the people of the Lord.

When the poets sing: 'He will gather His people from the farthest parts of the earth' you should not believe that these songs refer to occult or ethnological developments, but understand them in an entirely new sense. These ancient prophecies announce the extraordinary and wonderful manifestation of an entirely new non-dialectical type of man in this dialectical world; a group of people which, not merely in a mystical sense, but also structurally, biologically, and thus physically, is in this world but not of it.

The prophesying stage with reference to this happening has now come to an end as we have entered the period of a more or less extensive realisation. This is why the Spiritual

School no longer speaks in an introductory sense, but must now explain the course of these events, so you can take into account all relevant factors and integrate them into your life. This is how you should understand 'marching into the promised land'. It does not mean you should change your place of residence, but that you prepare to form part of the new group of men! You will thus understand that there is much to discuss, consider and carefully study.

First of all we have to broach an old subject discussed at length in our ranks by stating that Christ is not a hierophant of majestic stature residing somewhere outside the gross material world, but is first of all an impersonal, limitless Being, manifesting Himself as Light, as Power, as a mighty Radiation-Field. This radiation-field of Christ which has appeared among us, giving no rest or peace to this dark world-order, exerts a great influence, or rather whole series of influences.

Modern man is well aware of the fact that radiation invisible to the eye can exert such a great influence, as people of our time are acquainted with their manifold applications in various fields. In the medical world, in military technology and in many laboratories, experiments are now being conducted with invisible rays.

There is radiation that has a detaching effect, and there is radiation that might be indicated as drawing or attracting. The first group is called ultraviolet and the second infrared. The radiation-field of Christ, being complete in itself, contains a complete spectrum and can hence be envisaged as a Sun, an invisible solar body, the radiation and influences of which must be both attracting and detaching. The following explanation may give you a picture of the agency of these two different, harmoniously interacting influences and forces of the radiation-field of Christ.

The attracting or infrared light of the Divine Sun touches you at a given moment. Now when your heart-sanctuary is of a special nature, referred to in our philosophy as the nature of a spirit-spark entity, meaning that there is a spirit-spark atom in your right heart-ventricle, then you will react to this attracting Light; in fact you will be obliged to react. The ordinary consciousness does not know of this; the 'I' will even spontaneously oppose it and give rise to various caricatural utterances; it will however, together with your whole being, be dragged along in a torrent of reaction. The entire human being will thus be subjected to a whole series of experiences, due to the fact of having been struck by the infrared light-wave of the Divine Sun. Millions of men and women in this world personally know these intense disquietings and the inexplicable experiences resulting from them.

The fact that man is literally attracted by this light-wave explains why the mystical language speaks of 'calling'. This infrared impulse, this attracting light is indeed a call. You must know, however, that there is both an earthly, natural infrared and an infrared from the Divine Sun! When God calls you, He touches you with that Light.

Since it is impossible to separate this attracting Light, the Divine infrared from the detaching Light, the Divine ultra-violet, it is clear that alongside the call, there also arises a dissolution, namely that whole series of disquietings and experiences.

If, when called, one does not feel this disquieting, this continuous inner tumult, one can be sure that it was not the Divine infrared by which one was struck. It was the calling of a purely dialectical influence in harmony with the ordinary I-being and in no way capable of touching the spirit-spark atom.

When we are called by the true spiritual sun, and follow

the call, we simultaneously have to leave something behind, because the infrared is always accompanied by the ultraviolet. This is the meaning of the words: 'Go, sell what you possess, and follow me.' This is the meaning of 'cornerstone freemasonry'. Whoever wishes to build on the 'cornerstone' – the light of the Divine sun – must take into consideration both effects of this light: the destructive and the constructive; both loss and gain!

This twofold activity of the Divine Light is of enormous significance to your life. It is of such absolute significance that all your life's experiences can be explained thereby. Every page in your book of life is written by these influences. It accounts for your particular situation as a pupil, as a worker, as a man or woman, your relationship to others and to society. It is clear that you, as a pupil of the Spiritual School, open yourself to mighty activity of the twofold Light of God. Just as you reflect ordinary sunlight by a concave mirror and focus is thereby formed by the mirror, so is this School a focus for the Light of God.

To the extent to which this mirror is more finely polished, gradually yielding a better and better focus, and the whole reflection system is constantly improved step by step, the spirit-spark atom within you will be moved, attracted and called with ever increasing force. Simultaneously, and this is the second gift of the Spiritual School, the state of being moved and calling is explained to you, spelled out as it were. Thus the pupil knows what the infrared Divine light requires of him, why it calls him and what it enables him to do.

Enable him? Certainly, and in a direct way, because the infrared Light of God is accompanied by the ultraviolet radiation potential. This means that the pupil willing to tread the paths of God discovers that the ultraviolet radiation removes all difficulties and barriers for him at the

appropriate moment. This power of Christ clears the way for him, to such an extent that the pupil 'need not trip over a single stone'

'He who calls you is faithful', as the Bible says, 'and he will carry it through too'. Thus the call to the Path at the same time implies the possibility of treading it. Therefore, the prologue to John's Gospel states with great certainty: 'To all who receive Him, He gives power to become children of God again'. Now you will also understand why those who know about these things can state with certainty: the power of the call is simultaneously the power that clears the way.

Let us now consider the case of the pupil who, by virtue of his pupilship and by virtue of his presence in the power field of the School, is attracted and called with great intensity but is not prepared to break, who is not prepared to break with that which must be broken up and is not willing to abandon that which must be relinquished. In spite of all that is said to him, this pupil holds on tenaciously to a great deal of delusion which, in course of many incarnations and by means of thoughts and feelings, has become a supposed reality to him.

What happens then? When a true pupil reacts harmoniously to the calling aspect, he likewise reacts harmoniously to the shattering aspect of the intervention of Christ. Then the path will be smooth for him. However, should a pupil react harmoniously to the calling aspect, but not to the shattering one, then both influences will have a disharmonious effect in his life. This is obvious! Then a series of difficulties arises, fruitless efforts, endless worries, an inner strife, loneliness and sadness and the entire pit of vipers in which he is then ensnared. By no means are these afflictions caused by the gnosis: we scourge ourselves with the whip of the dialectical zealot

and in this state there is no one who can help us, for we ourselves must break the scourge of the zealot.

An unbounded happiness awaits you! You are called to belong to the people of God but keep yourself here in pain and misery. Can you imagine a more unintelligent way of life?

You should not take these remarks as a sermon or as a call, because you have already been called long, long ago! Our call is but a very faint echo of eternal reality. No, we talk with you about these things because the time has come! The prophesying phase is over. The preparatory stage has passed. We have entered the period of realisation! The multitude of those who wish to join this group – and this word is spoken to those who can join – should make haste for highly urgent, scientific reasons.

We have already mentioned that besides the twofold radiation of the solar-field of Christ there also exists a twofold radiation power of the dialectical nature. The infrared light of this nature is in harmony with the 'I', and the ultraviolet light of this nature attacks and breaks up everything that resists the 'I'. In this way dialectics develop: formation, flourishing and wasting away, eating only to be eaten. So this natural radiation field exhibits a degenerative development, while the radiation field of Christ causes an expanding, regenerative development. This means that the two fields are exposed to a change of vibration in mutual opposition: the distance between these two fields becomes greater and greater.

It is clear that a moment will come when an entity existing in one field cannot possibly cross to the other. The difference between the two fields, originally fundamental and qualitative, ultimately becomes so great structurally, and the entities manifesting themselves in the two fields so different biologically that, from a certain moment on, a person belonging to the dialectical field can no longer

reconcile himself, link himself, to the field of Christ. Such a tragic situation always develops at the end of a period of mankind's history. It is clear that a person called by the field of Christ but clinging to dialectics cannot serve two masters: he will be broken away from the radiation field of Christ; he does it himself.

The time has come for this process of breaking away to take shape in the world: a great cleavage is building up. The word 'Christ' will vanish from the lips of all those who do not belong to the field of Christ. They will be unmasked and recognised by all.

The remainder, the serious seekers as yet still have the choice in their own hands, if they but take leave resolutely and promptly of their brokenness and fully entrust themselves to the radiation field of Christ. Then the songs of the ancients will apply to them as well:

'Though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.'

'For He will give His angels charge over you to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone.'

Free masons of the Rosycross, act intelligently: built upon the everlasting cornerstone rejected by the masons of this world, and thus celebrate with us the coming day of the Lord!

The sevenfold effect of the divine Sun

As explained before, this dark world and its mortal humanity is being struck by an entire solar spectrum, an absolute bundle of rays, from the Divine Sun. The most beautiful symbol of this Divine glory mankind possesses is the image of the material sun, as was understood by poets, philosophers and initiates throughout the ages. Just think of the majestic figure of Hiawatha, the hero of Longfellow's epic, whom we may view as a mythical figure representing the higher, better and nobler life of the nations. Longfellow describes Hiawatha sitting in prayerful attitude at dawn to attain conscious union with the Eternal, which exists and acts behind all dialectical life.

We must see the eternal sunlight of Christ in this way too, so that we may learn to lift not only ourselves but also others open to this golden glory, in order to lead them as a new people through the gates of liberating life.

The times which Longfellow foresaw in the distant future, the times spoken of in prophecies, have now come. Hora est – it's time! The people of the Lord is now being called from all parts of the earth. The issue is not merely to react to this call, but to fulfil it; the point is whether we understand everything that serves our eternal peace.

We have described two aspects of the Divine solar spectrum: the infrared, or calling aspect, and the ultra-violet, or dissolving aspect. Applying the mystic key, we dis-

covered that the detaching aspect must be understood in a manner totally different from that understood by dialectical man. The beginning pupil, who is conscious of being called, looks upon the aspect of breaking up as a struggle, as an intense fight against the lower, unDivine nature. But the pupil himself has nothing to break up. It is the gnosis that does this! It is the ultraviolet light that clears away all the barriers, sometimes with the force of a hurricane. The only thing the pupil must do is proceed to negation*, to the negation of the straitjacket in which he is tied.

Do you know the story by Jack London: 'The Jacket'?

A man lies helplessly in his cell, cruelly tied in a straitjacket. He is covered in vermin and his misery is almost total. Whoever identifies himself with such physically experienced misery dies in infernal horror. However, the hero of the piece ignores all this and remains silent. He does not accuse his jailers: he laughs at them. He thinks of the enchantment of the woods in summer, of the birds singing; he tries to perceive, via his sensory organs, the fragrance of flowers, the rippling of water in the brook. And behold, his physical weakness turns into a blessing. A splitting of the personality occurs. He leaves his straitjacketed body, slips through the walls and singing, walks to the open fields where everything basks in the sun. While the gaolers look through the peephole and the prisoner lies deathly pale, unconscious, as if forlorn, there is freedom, and, given the circumstances, an unbounded happiness. In this joy he returns to his body and the material form, miserable, eaten by vermin, starts up the exultant song of freedom, giving expression to it's joy. He is conscious of being a prisoner but at the same time of being liberated. In this state he is found by his bewildered and astonished gaolers.

Perhaps you can now understand what the School means by 'negation'. Negation* is no exaltation or denial of dialectical reality, but an inward detachment from it. And this detachment means hastening towards a wonderful liberty. Is such a negation an act of will as many people suppose? Is it a change of diet or something like that? Negation conceived like this would be a cultivation of the personality.

No one can proceed to negation, as understood by the Spiritual School, unless he knows himself to be positively called by the infrared light impulses of the Divine Sun. Nobody attains this negation unless he carries the spirit-spark atom in the heart. Whoever possesses this signature of original life is called, drawn and, if willing, lifted up: he only has to go. Though his negation is consistent and positive, it is the result of the call.

Experiencing the attracting power of this call and reacting to it in a positive way, negating everything of this world, is what Paul called 'faith': hastening towards a great goal that has appeared brightly on the horizon of life; hastening towards a light-power coming from afar to embrace us in love. It is a process which fills the candidate with the power and the irresistible joy of hope and makes him sing in the straitjacket of decay.

If you understand this language, then you can prepare yourself with us in the ranks of the future new mankind, for the dawn that has come. It will then make sense to study the process associated with all these things in detail and to investigate all aspects more closely. Until now, we have almost exclusively used the mystic key. Let us now consider the details.

The Divine Sun, of which we have spoken, emanates seven kinds of rays into this lost and fallen world. These rays form a complete spectrum of red, orange, yellow,

green, blue, indigo and violet.

They are seven rays of the Divine Sun, with which we connect from time to time by a mantric* song:

*Thus we proceed in the red of blood community,
living on Divine Prâna's orange-coloured splendour.
Ours is the golden heart of Christ's Solar Glory.
We stand together in the green land of Hope.
The blue expanse opens out splendidly before us in the
distance.
The indigo-coloured Cloud of the Lord leads our way;
Then every face is stripped of the veil,
and the violet robe of kings and priests awaits us.*

This Sun radiates into the world and stirs the spirit-spark atom in the human heart.

What happens then? We previously replied to this question that a man that awakened will start seeking. Such answer, however, tells us very little. We have to understand what happens in a man, both psychologically and physiologically when he is touched by this special radiation power, and then shows symptoms of reaction because of possessing the spirit-spark atom.

It begins with a process in the heart-sanctuary. Usually some great shock in ordinary life causes the spirit-spark atom in the heart to start vibrating. Until this moment due to conduct and blood quality of the ordinary man, this atom had been so latent and enshrouded that it could not be awakened by the Light of the Divine Sun. When, however, as the result of bitter experience, a temporary collapse in life occurs, affecting even blood, then one of the seven heart ventricles is opened, the fire contained therein is ignited and a blinding light is radiated towards the thymus, a small organ located under the breastbone. If the thymus

proves receptive (in many cases one light impulse is not sufficient; let us however assume that in this case the light impulse is effective), then the thymus hormone carries this light radiation into the lesser blood circulation.

When this work has been completed, the light power will certainly in time touch all brain centres, to which it is carried by the blood. Upon its arrival in the head-sanctuary, the person concerned will then, in the first instance, be born a seeker. For through the influence of the light-power in the brain centres, thoughts are aroused, all of them of the same kind. This person was touched by the calling light and, by way of the spirit-spark atom, the thymus, the blood and the brain centres, the dialectical 'I' becomes conscious thereof. Irresistibly, a whole series of thoughts is now developed. To the extent that the brain centres are thus being stimulated to a new activity, the activity of the spirit-spark atom continues, since a path has been cleared, so to speak, in both blood and consciousness.

You will no doubt have heard of crystal gazing. This is a negative occult method for arriving at extended etheric sight. It is a highly dangerous undertaking, since those practising it, evoke through their vision numerous earthbound forces waiting for a fatal end. This fatal end ensues because, as a result of crystal gazing, the protective light of the kundalini* around the pineal gland burns through. You may compare this to the blowing of a fuse in the electric circuit. When the 'fuse' of the kundalini burns through, the person concerned falls prey to earthbound forces for a certain period of time.

Every positive or negative occult method is nothing more than a distorted imitation of transfiguristic magic. So too, it is with crystal gazing, because the crystal, the finely-cut polished crystal, the sparkling jewel through which Truth can be revealed, is the spirit-spark atom in the heart. When

a person, as the result of the Universal Light activity spoken of, directs his thoughts to a Life which is not as yet has to be somewhere, to the hidden things which absolutely must be grasped, then this person gazes as it were, into the crystal in his own heart, from which at first only nebulous visions emerge. Externalised man however, hearing about the sparkling jewel seats himself before a piece of glass or throws herbs into a fire and through their vapour puts himself into a state of exaltation.

The spirit-spark atom is also called 'the altar' from which a fragrance, agreeable to God, should arise filling the entire head-sanctuary, so that priestly man can understand the word of the Holy Spirit. Well then, the thoughts of the seeker arise one after another and, as you know, thoughts are creations. Thought images populate our field of manifestation and like thoughts have the tendency of banding together. These thought images, according to their type, will bring harmony or disharmony, power or weakness into our life. And when a person starts searching in this way, we can conclude exactly what will happen.

When the thymus hormone is introduced into the blood of the lesser blood circulation, the light power is naturally more or less darkened by the blood condition. By virtue of our birth we carry along with us the blood image of natural religion, or of natural occultism, of natural humanism, or of materialism, and this is why the first thought images awakened by the light power are very impure and powerless. Only slowly does a change ensue. Thus we understand that seeking is a process whereby nothing may be passed over. It is a process of many, many experiences, for urged on by our thought images, we proceed to experimentation. We associate ourselves with various groups in this world because we have to test in practice the truth and correctness of our thoughts. Therefore there are a great many people

who have already trodden many paths, who have spared no pains and made endless exertions before finally finding the Spiritual School. Be comforted, for all of them had to go this way.

The light-power injections from the spirit-spark atom, gazing into one's own crystal, have to be continued until the purest possible thought image is created. In the Spiritual School you are actively helped in this process: day by day, hour after hour, efforts are being made to expound to you the ways and intentions of the Divine Sun, spelling them out for you word by word so to speak, so that you ultimately carry within you *the mental image of immortal man** as purely as possible. Near you, beside you, in your field of manifestation, the image of immortal, heavenly man must be born mentally as clearly as possible before the pupil can leave the seeking stage of the Path.

Paul speaks about the image of heavenly man, which the candidate must carry within him. This is a wonderful mystery which could not yet be unveiled in the School:

In 1. Cor. 15: 46 Paul speaks to the pupils preparing for the Path:

'But it is not the spiritual which comes first but that, which relates to the soul, then the spiritual.

The first man is from the earth, a man of dust; the second man is from heaven.

As is the man of dust, so are those who are of the dust;
And as is the man of heaven, so are those who are of heaven.

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Lo! I tell you a mystery of salvation... we shall be changed.
The perishable must put on the imperishable, and the
mortal must put on immortality;
then shall come to pass the saying that is written: Death is
swallowed up in victory.
O death, where is thy sting?

When, after continued orientation on the long road of seeking, the candidate has formed the image of immortal man as a mental conception born of light-power and, independent of the body, intensified and vivified by the radiation of the Divine Sun, then a new step can be undertaken.

This new step, as Paul calls it, is a mystery of 'salvation', thus actually a means of healing: a means for becoming whole. The recipe for this is that the perishable put on the imperishable and the mortal put on immortality. The above mentioned mental conception plays an essential and dominant role in this process.

Let us now consider this wonderful intervention in detail.

The nature of human imprisonment

As we have seen, the candidate for new liberating life, must first of all form the image of the immortal, heavenly, original man in the process of sanctification through which he must live. Through a fundamental change of life he must build up this mental conception, this thought-image within his field of respiration.*

You probably know that all thought-images created by man are taken up into his field of respiration. Thoughts are things, light flashes, light impulses of the brain. These light rays are compounds of a very rarefied matter which can be detected and even weighed by means of very sensitive instruments. So thoughts are things, real material forms, though of a much more rarefied nature and construction than our gross material bodies. These thought forms remain within or near their creators' immediate field of action. They unite with thought forms of the same kind and become more and more powerful thereby. When we do not mentally animate these thought-beings within our field of respiration and they consequently remain at rest, they resemble cloudy accumulations that show a distinct motion like the cloud formations in the air.

If we observe a person from this point of view, we see these thought-clouds appear at the right-hand side of the body, at the height of waist, then rise above the head, only to descend and disappear at his left side of the body, again at

the height of waist. When observing another person, this circulation appears to be clockwise, while observing the process within ourselves, the movement appears to be counterclockwise.

Since they are creatures, living beings, these thought clouds must be fed. We have to understand that thoughts are living entities of a definite order and class. For their maintenance they depend upon the light-power, the light-matter of the brain from which they originated. These beings will therefore entreat, and if possible, even compel their creators to feed and maintain them with the same thought-power out of which they are created. We would like to fully describe the way in which this coercion is exercised by the offspring of our thoughts.

When a human being succumbs to this completely natural compulsion – as he does daily, almost hourly – then we distinctly see forms originate from these mental clouds circulating within the field of respiration, the most expressive external characteristics of which are perhaps the eyes. To the degree in which the form is being mentally fed, its eyes emanate a paralyzing, hypnotizing influence, with increasing force. Hypnotised by his own mental offspring, the person in question is driven to action, to a series of actions, and thereby to complete slavery to his own phantoms. In this way all of us, in the course of aeons*, have become slaves of our delusions, of our prejudices and vices which had taken shape in our field of respiration through the working of our thoughts and which we had kept up and fed until they finally began to dominate us. The mode of life which we so often regret and so frequently offer powerless resistance, the mode of life which embitters our life because we become disgusted with ourselves and are in danger of losing all self-respect, is the result of that compulsion proceeding from this circulation of habits of

thought, from our mental conceptions in the field of respiration.

Humanity is ill, mortally ill, a victim of its own creative drive, and there is no earthly man of whom this statement is not true. Because dialectical man, second by second, abuses the creative faculty of his brain we mention in such a horrible chaotic manner – with all the fatal results associated therewith – he has often degraded himself below the animal. When the Bible fulminates against the abuse of the holy creative function, it refers to this destructive application of the mental faculty which is subjugated to an almost unbounded desire life and its consequences. Imprisoned within the vicious circle of habits of thought, many people are thus too black and too depraved to be touched.

If we fathom our own heart and place our lives in the judging Light of the Brotherhood, we must admit that, imprisoned in the chain of habits of thought, we have experienced undesired thoughts forcing their way to the surface of our consciousness for unknown reasons to follow their calamitous course. How many times have we not exclaimed: ‘I don’t do what I want, but do the very thing I hate!’

What then is the cause of this disastrous, undesired stream of lower thought life, which escapes our control to such an alarming extent?

Generally speaking, the cause is the blood! The desire, the susceptibility for unholy living lies anchored in our blood. Dialectics are rooted fundamentally in our blood. If we endeavour to check the blood impetus of nature by the culture of our will, we may succeed in canalising the blood in some respects, but it will make itself felt in other respects more strongly than ever. Every dialectical human being, without exception, is in some respect or other – even if sometimes clandestinely – more dangerous than a ferocious

animal. The passion of the blood forces its way no matter what. This is a matter of survival for the human animal.

How does this passion, this primal passion enter our blood? To answer this oppressive question we must be very detailed. To date the School of the Rosycross has restricted itself to merely philosophical and mystical statements on this subject, but now the time has come for a more scientific explanation.

In our philosophy we speak of a fourfold personality. We would like to approach this fourfold personality in a way entirely different to that so far employed.

Our material body manifests itself in and through a concentrated ether-field. Inasmuch as this ether-field works and acts within our body we speak of the etheric body since we live from and through the ethers. Immediately outside the material body, the etheric body retains the shape of the material body, but soon merges into the field of manifestation or respiration.

The mental faculty in the brain is likewise an ether-compound, albeit of a very rarefied composition.

Furthermore, there is consciousness present in the body. It is to be found in the cerebrospinal system, the serpent fire column, and we know that this fire of consciousness is ultimately connected with the blood and the nerve fluid. This consciousness, together with the blood and the nerve fluid, is governed by our desire-essence, from which it can be explained.

This desire-essence is thus the inner nucleus of our dialectical, material existence; it is the 'I', the blood-I, the earthly soul. Its seat in the body can be localised as the liver-spleen system. This location is to be understood not merely in a figurative, but also in a literal sense. The liver, the spleen, the kidneys and the adrenal glands plus the

solar plexus (the pelvic cerebral centre) form the realm of the blood-I, the desire-being.

Man lives by virtue of the liver, the supreme organ. By its very nomenclature we can discern that the original name-givers of some nations knew about this. In the liver-spleen system and its attendant organs, the blood, the nerve fluid, the serpent fire and thus the entire person is controlled and kept in a certain state-of-being. All those forces and their hormonal effects which cannot be explained out of this nature are therefore removed from the blood in this system!

We stated that the nucleus of the I-being resides in this system. It lies enclosed in the spleen. During our waking state it lies, coiled up as it were, in the spleen, but during sleep its steps outside; the coil unrolls, a cloud-like ribbon appears from the spleen and this cloud forms a figure in the respiration field, namely: the form of the true dialectical man, the desire-being, the true blood-I. This 'I' usually looks quite different from our material form! We would rather not give a description.

You will understand that this desire-being, appearing in the field of manifestation, is complete different from the thought-beings discussed above. During sleep this, our true dialectical 'I', can withdraw from the material body to a fairly great distance, but by no means as far as the mental body. Once you are aware that all your nightly experiences take place in this desire-being and are absorbed by it, and that this blood-I fully belongs to nature, it will become clear to you why it is quite impossible for it to receive impulses of a liberating nature. The natural 'I' *cannot* be made receptive to higher life. The natural 'I' must perish, for 'flesh and blood cannot inherit the Kingdom of God!'

If for some reason or other we are highly agitated, the I-being leaves the spleen without our knowledge, ready as it were to face a potential aggressor.

Besides being the residence of the I-being, the spleen is also the principal entrance gate to the body for ether-forces. The desire-being feeds on these forces, lives from them and thus controls the entire bodily system. Finally the mental phantoms, the origin and behaviour which we described to you, influence the spleen quite substantially. The process connected herewith can be described as follows:

The desire-being impels the brain to use its creative faculties, its mental activity in accordance with the nature and needs of the blood-I, thus populating the entire respiration or ether-field of the microcosm with mental beings.

Each of these thought images forms a focus for ether-powers dwelling in the manifestation field and transforms them according to its type. In this way the ether-field is treated by all these thought beings in a particular way, and the result thereof is lapped up by the desire-being, the I, via the spleen. All these forces circulate as if through a sluice-gate: they enter the body through the spleen and leave it through the liver. Thus we see that the entire process of life serves to feed the desire-being, the blood-being, the 'I' within us. That is the sinister image of our reality!

Now, when you completely survey both the poverty and the fatefulness of all this and consequently comprehend your captivity in every fibre of your being, when all these matters are intensively studied and proven in detail during our conferences and services so that even a child can understand them, you could be inclined to view all these discussions as cruel afflictions; like the writings of Edgar Alan Poe, who minutely described lugubrious situations, prisons and tortures in breathtaking vividness, which make you cry out: 'For goodness sake, stop it! I know that I live in a prison, but what is the good of measuring and defining its walls and the nature of the confinement down to the tiniest detail?' Nobody, however, can rise from the grave of nature

unless he has experienced to the very marrow the chill of the mortuary in which he 'lives' ! No one can tread the path of redemption unless he has perceived the ubiquitous breath of death. And no one will behold the dawn of eternal freedom unless he is ready to carry the cross of truth through the hours of midnight.

Whoever is not strong enough to bear this should keep away from our work. 'The Gospel of Jesus Christ is solely for the strong', says Paul, and rightly so. And this Gospel begins with the unmasking. If, however, you do indeed taste like us the bitter wormwood of the prison, if you are prepared to imbibe the sour vinegar, then we shall lead you to Paul's mystery of salvation, to the method of healing.

'Lo! I tell you a mystery of healing, a mystery of recovery: We shall all be changed! The perishable must put on the imperishable, the mortal must put on immortality; then shall come to pass the saying that is written: Death is swallowed up in victory.'

Now let us analyse this mystery. The true pupil is able, in his broken and mortal microcosm, to construct amidst this perishable world, something imperishable and immortal, namely: the mental conception of immortal man, the mental image of the immortal, heavenly being. This conception must be formed in a manner entirely different from that of the ordinary mental phantoms outlined above. Such a mental conception can only be accomplished by a person who still possesses the spirit-spark atom in the right heart-ventricle. If this spirit-spark atom can be touched by the infrared light of the gnosis, a wonderful effect begins in the thymus, an organ of endocrine secretion situated under the sternum. For, in this state, the spirit-spark atom begins to vibrate vigorously and touches the thymus with its light

impulses, which then starts to secrete a hormone into the stream of lesser blood circulation.

The thymus is active in childhood, then shrinks and lapses into a state of latency. Through the vibration of the spirit-spark atom touched by the Gnostic Light, the thymus is reanimated. As soon as the blood, loaded with this particular hormone, reaches the head and consequently touches the brain, the most wondrous thoughts, namely those characteristic of the true seeker, arise due to the effects of the blood in the brain centres. One can say that, due to these wonderful effects, the image of immortal man in its embryonic state has already been conceived, entirely beyond the influence of the desire-being, the blood-I.

As we have observed, however, this mental image is of quite different nature, vibration and composition from any other mental being of which we have spoken. It therefore cannot circulate through the spleen-liver-lock system. This image radiates quietly as an extraordinary light in the respiration field, generally remaining in front of the candidate, eye to eye with him. Now and then it retreats from the whole microcosmic system, from the auric being, attracted by the infrared light of the gnosis, and returns invigorated.

The thymus hormone, however, which caused all this is of course led downwards again through the blood circulation, and the agency of the desire body then causes this inimical substance to be *removed from the blood* by means of the kidneys. In the liver and kidneys the blood is cleansed of all substances alien to the I-nature. If, however, the spirit-spark atom continues to vibrate, with all the associated consequences just described, a strange state of cleavage, a situation well-known to many seekers, develops in our existence, a state of living two lives. While seeking, we continue building our supranatural mental conception*. Through the aid of the Spiritual School,

inner discipline and the sustaining force of the power-field, we continue purifying our mental Divine image* from delusion and deceit. In the meantime we live the ordinary life of the Ephesian* and externally, little or nothing in our life changes. The years flit by and at best we bask now and then in the mental image of the imperishable one, carried with us.

And now we have to warn you. This dream-state during which we delight in our mental creation, can last very long, too long, even for many incarnations. This is because the desire-being not only biologically purifies the blood via the spleen-liver system, but seemingly co-operates with your inclination for seeking! The desire-being, the 'I' full of Atlantean slyness*, has a cultural background going back aeons*. Just as the head has its brain, and the heart likewise, so the pelvis also has a brain full of moonbrain-consciousness* in the solar plexus.

Led by this intelligence, the 'I' attempts to enshroud your mental conception of the Eternal One, born out of the spirit-spark atom, with delusion, with all kinds of speculation and with absolute untruths. Prometheus is thus literally bound, enchained. The image of the imperishable one is encapsulated in the respiration field or connected with natural occult and natural religious developments.

That is why the Spiritual School watches so carefully to keep its work alive and to guard the purity of its doctrine, for in this way the School can best help each pupil. It must always take an example from its predecessors in time who, due to all sorts of hindrances of this nature, saw their work prematurely terminated again and again.

And now, bearing all this in mind, hear the mystery of salvation, the mystery of healing. If the candidate keeps his

mental conception of the Immortal One pure and clear by means of a truly pursued and practised pupilship and entrusts himself fully to the guidance of the Spiritual School, then this new God-born embryonal being will develop to full growth. Ultimately the candidate will carry along with him the completed image of the original heavenly man, born of the infrared pole of the Light of the gnosis.

You know that all ordinary natural mental phantoms circulate through the spleen-liver lock system. Urged by the ultraviolet pole of the gnosis Light, and following a clear decision of the pupil's will*, the mental conception of the heavenly man must now also proceed to circulation through the spleen-liver lock system, if necessary by inner force*, since the desire-being, the 'I', will refuse its access.

You will be able to foresee the attendant consequences: through this new circulation of entirely different ether-powers, of pure Christ ethers, the fortress of the 'I' is attacked; the 'I', the desire-being is driven from the pelvic centre and a new desire-being* is born.

Now you will perhaps understand the ancient myth from the dawn of dialectical time, the myth of Adam and Eve. Adam is Manas, the Thinker, the mental image of the Immortal One; Eve is the new 'I'. The new desire-being, which must manifest itself out of the side of the body. These two, this man and this woman (the desire-being is always represented as feminine, due to its polarisation), this new Adam and this new Eve must be born in our system. When they unite in Holy labour, the new transfigured man bodily will be born of them.

This is the mystery of salvation as mentioned by Paul, this is the method: The perishable, dialectical nuclear organ of the bodily man, the spleen-liver system, must put on the imperishable; the imperishable must infiltrate the

perishable! Then the words that are written, the jubilating words will come true: 'Death is swallowed up in victory.'

Whoever is willing to tread this way of the cross, will be victorious. Finally, the spear thrust into his side, into the spleen, will demonstrate that the death of the earthly man is complete. Then only the heavenly man will grow, from eternity to eternity. Just as we carried the image of the earthly man, so we will then carry the image of the heavenly one.

However: first comes all that pertains to the soul, and afterwards the spiritual! With both feet planted firmly in reality we begin our *via dolorosa* towards the morning of resurrection.

*No bridge exists between natural and
spiritual man*

In the preceding chapters we have introduced you to the advent of an entirely new type of human being. This introduction is, however, not yet complete, but we think it useful to give you a summary of the matters discussed and to make some necessary conclusions before continuing our explanations.

You have probably understood that dialectical man is equipped with a threefold consciousness, a threefold 'I'. Therefore, it is absolutely imperative that we are always in a position to ascertain which of these three 'I' s is active at any given moment when we observe our fellow human beings and are obliged to make contact with them, which happens all the time.

These three states of consciousness in man are not just metaphorical or philosophical distinctions but are scientifically, organically demonstrable.

Thus there exists a central consciousness or 'I' residing in the head-sanctuary. This consciousness employs the brain centres and can be explained out of their construction. All our intellectual faculties, and their training, result from the activity of this 'I'. It is therefore able to perceive the things and values of life intellectually in the way in which they present themselves to this 'I'; to draw intellectual conclusions therefrom and to make intellectual decisions.

This consciousness of the head-sanctuary is furthermore

equipped with a faculty of will. The vibration emanating from this faculty impels the blood, nerves and muscles to action. Thus, from the furbishment of this centre of consciousness, we can perfectly understand that many people are primarily ruled by this consciousness; due to heredity or training they stand almost completely under the direction of this consciousness. In a case like this we speak of the intellectual person. To a certain class of this central head consciousness type belongs, amongst others, the occultist.

We recognize the second state of consciousness in the heart-sanctuary. In principle this consciousness too, works independently of the other two. Organically it is situated in the sevenfold heart but you should carefully note that this consciousness has nothing whatever to do with the spirit-spark atom in the right heart ventricle.

This central consciousness of the heart-sanctuary runs the whole gamut of human emotional life. The emotional life is a perfect instrument of consciousness, capable for example of functioning independently of the head-sanctuary. Indeed man can think with the heart; the word 'thinking', however, awakens direct associations with the intellectual faculty. So perhaps it is better to say that the heart consciousness is capable of perceiving or fully considering life and its various factors, and of making decisions based thereon.

This consciousness of the heart-sanctuary is also equipped with a faculty of will, which may be indicated as emotion or sentimentality. Man is also urged by the vibration of this faculty will to action. Persons who primarily live from this central heart-consciousness are termed mystics, to which group we may also reckon all those who stand entirely in natural religious life.

The third state of consciousness is situated in the pelvic sanctuary or, more exactly, at its apex, and is organically connected with the liver-solar-plexus-spleen system, already

discussed in detail. This central abdominal consciousness is the most fundamental of the three natural egos. It determines the character we bring into this world; all our hidden or visible inclinations, the whole of our karma, is anchored in this ego. This 'I' of the liver-spleen system exercises a strong, dominating influence upon the other two egos, and it is with this 'I' that we tread outside at night and gather our nocturnal experiences.

The head- and heart-egos can be dialectically cultivated up to their natural limits. The abdominal ego, however, cannot be subjected to any culture whatever. This ego is the true dialectical man, obliged to show his real self, unadorned, naked. And, inasmuch as it dares not show itself, it generally hides behind the more or less cultivated pretence of the head- and heart-centres. Then we sometimes hear unctuous and exalted words, overflowing with intellect and love of mankind, but behind this hides the bellowing, primeval beast, ready to pounce.

The abdominal consciousness, too, possesses a perfectly equipped deductive faculty in the structures of the solar plexus, and also possesses a will. The will of the abdominal consciousness is called passion and all of us know that the human being driven by passion, also proceeds to action. When a human being lives out of this third ego, primarily and utterly unbridled, he represents primeval man, genuine, unrestrained natural man, the brutal materialist, the crude seizer of possessions.

Upon reflection, it should become clear that all dialectical experiments in the realm of civilization, culture, religion and magic may be accounted for as countless attempts to bring order and stability to the functions and aspects of the three natural egos. But no doubt you will also understand that in precisely this manner a great deal of insincerity arises, moreover, that in this way dreadful, almost unbearable,

tensions develop in human life. All the diseases afflicting mankind are caused by the disharmony and tensions between the three egos of the head, heart and abdomen.

When the primeval instincts of man break out, he reverts to a life-conduct so disastrous that a general demonism obtains supremacy over him. In every period of mankind, his leaders endeavour to check this basic danger by subjecting the head- and heart-egos to various educational methods. But as soon as individualism, self-maintenance, the norms of life, are threatened (which in dialectics is a natural law), the third ego, because of its nature, enters the fray and the world becomes a raging hell, man a ferocious beast of the wilderness.

No attempt by the head and heart to cover, disguise reason or muse away this situation, can belie reality: *there is no bridge between natural and spiritual man.*

Natural man is equipped with three consciousness aggregates, two of which serve as 'safety valves' for the third fundamental consciousness. In view of the results of natural life, however, all this proves inadequate: either a tremendous catastrophe erupts or a dramatic upheaval takes place. In either case, the end is death and the incessant rotation of the wheel of dialectics.

Whoever studies the dialectical human organism objectively and experiences despair at the end of his deductions, gives evidence with this despair of an exceptionally remarkable activity within his system.

Man is a being of nature; his entire life-system* can be accounted for by this nature and all his life-impulses proceed from his unity with this nature. The suffering, pain and sadness of natural man therefore do not arise from the despair due to his estrangement from God but from the resistance he has to face in his natural development. Just as the rabbit utters its death-cry when assailed

by the ermine, so man cries out as soon as his natural development is hindered by sickness or mundane difficulties. Upon investigation you will find that you can convince anyone of dialectics and the inevitability of its laws but that he doesn't really mind them at all. He finds them quite natural, often even wonderful, for the dialectical world is in perfect harmony with his true natural state. He regards the struggle in nature as a truly human and manly struggle. The modern way of life, which currently governs the world, is entirely the result of this struggle and of this law.

Humans in their state as natural beings despair solely because this world does not develop in the way they would like, just as they despair over economic collapse. You should thus not be deceived when these people, possibly full of religious sentimentality, sing their laments on this wicked world, for they consider this world wicked only because they do not get what they wish. You ought therefore to analyse yourself, whether you perhaps approach or approached the Spiritual School, as one disappointed in nature or because you really know yourself to be a stranger in this world and the despair of this estrangement from God preys upon your soul.

Should the latter be the case, then there is a most remarkable activity in your system, for this disquiet is to be explained out of the working of the spirit-spark atom. If a person still possesses this atom and it can be stirred to action by the gnosis, the following words will be fulfilled:

*We want to follow thine example, wise and main,
as atoms gathered towards one sublimated Self;
For this ego's very consciousness, we want to delve,
Till the atom knows: Within the ego I'm in pain.**

* Paraphrases on Tao Teh King from Lao Tzu.

It is this pain of the spirit-spark atom in the ordinary natural being which matters: because only this pain, only this torment is liberating. Whoever knows something of this pain, realizes that these weals serve to heal him; for through this pain the true pupil discovers that the gnosis has found him or her.

Whoever suffers natural pain howls like a beast in the wild; but he who suffers the pain of the spiritually seized human being is blessed, for:

*Then will be kindles the Great Light
By Divine power, the spirit atom,
The Lord's gleam, will imbibe,
and through dark matter arise from the night.**

Who thus 'suffers pain in the ego' as a consequence of the awakened spirit-spark atom will begin the process spoken of, a process which is literally and bodily the death-knell to the three dialectical egos.

As we know, out of the spirit-spark atom is born the clear image of immortal man, who ultimately causes the mental conception to enter the liver-spleen system in order to assail the key position of the dialectical natural being.

First the heart-sanctuary is forced by the spirit-spark atom to new, liberating action and the central heart consciousness is thus the first to be driven from its natural state. Through a new mental activity, the central head consciousness is then included in the stream of renewal. Then the image of the immortal man must enter the spleen-liver lock in order to attack the third ego; then the axe is put to the root of dialectical existence. When this third activity commences in the pupil, he concretely prepares himself for the future new human type; he is organically made ready to encounter Christ in the clouds of Heaven. Then

the words, 'Death is swallowed up in victory', become reality.

If, however, you do not possess the spirit-spark atom, or if it has not yet been ignited by the gnosis*, you will take note of our information and contemplations only in an intellectual or mystical way, according to the inclinations of the first or second ego within you; essentially, however, they will not convey anything to you and will not set you in motion. But if, with us, you suffer pain in the ego through the spirit-spark atom – and thus the light of the gnosis has become a lamp unto your feet – then every discussion from the Spiritual School* will summon up a mighty power in you. Every word will appeal directly to the spirit-spark atom buried in you heart's blood. Through the wonderful qualities of the Spirit you will be enabled to test every word, to immediately recognize it as truth. This will establish an incomparable power in your bloodstream. In this way, the work of the Lord, the work of the Universal Brotherhood of Christ, will be methodically consolidated in you.

You should understand the words of Paul in this light:

'Therefore, my beloved brethren, be steadfast, unswerving, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.'

'The work of the Lord' in this sense is not some pastoral activity which the School of the Rosycross does for you, but a methodical activity accomplished in you and for you by the Gnosis. This activity undertaken by the Brotherhood within and for you is not an activity of which you remain ignorant; it is not a process of liberation to which you are admitted automatically, but your entire spirit-spark atom which suffers pain in the ego must intelligently co-operate in this work. Therefore, pupils on the Path, be steadfast and unswerving!

Gravity and liberation

One of the most important aims of the modern Spiritual School, as regards everything now being revealed concerning the coming new human race, is to bring the norms, principles and aspects of this new human regeneration as near as possible to all those able to understand its message. The invitation, addressed to them, to use all means in trying to partake of this new regeneration, will explain this intention sufficiently. All speculations and uncertainties, all vagueness must be done away with as thoroughly as possible and all philosophic reveries kept at a distance.

If you possess something of true pupilship, there is a fundamental longing in you to return to the Immovable Kingdom. In the present phase of the Brotherhood's revelation, this craving is directed into the right channels and in the development of every pupil, who demonstrates his inner decision to go the Path, 'a driving force' will be brought. But you must understand what it means 'to bring a driving force' into somebody's life. Any negative help is out of the question here; but insight and knowledge are procured in the first place. The scripture rightly states: 'My people are destroyed for lack of knowledge.'

Knowledge, in the sense of the Universal Doctrine, means to acquire, on the basis of an active spirit-spark atom, understanding of the current situation: of the Path and true life itself and also of all the auxiliary factors at the disposal of the candidate. Equipped with this knowledge,

the pupil himself will proceed to activity. It is in this liberating, self-freemasonry that the Spiritual School would like you to participate.

The new human race will not be born by miracle, but rather everyone who is determined to become a member, will have to enrol himself in this group by means of self-liberating action. You have to initiate yourself along the narrow path of self-freemasonry. ‘Work out your own salvation in fear and trembling’, says the Lord of all Life, namely: ‘Work for your liberation, by forgetting the self’, and you will succeed unconditionally if you *believe this*.

To believe, in the sense of the Brotherhood, means to know from within, and this ‘knowing from within’ is the activity of the spirit-spark atom. Paul therefore speaks about ‘the faith in your hearts’. By this he does not mean a kind of sentimentality or some traditional bible- or church-belief, but refers to the sparkling vibration of the spirit-spark atom in the right heart-ventricle. This is the belief which must make its abode in your heart. In order to obtain this faith, to arouse this vibration, you are admitted to the forecourt of the Spiritual School but do not imagine that the Spiritual School can or will do anything further for you before you ‘move mountains’ on the basis of this new, exclusive vibration of faith.

We said that you have been admitted to the Spiritual School primarily in order to arouse the vibration of the spirit-spark atom or, formulated mystically: ‘to free the faith in your hearts’, such statements are often formulae or slogans heard everywhere and from everybody; pronounced and listened to superficially, they have but slight meaning. When we tell you: ‘You are in the Spiritual School in order to free the faith in your hearts’, this can give you, initially, a feeling of homely rest, a sensation of having returned home. But do not be mistaken: in this School you have not come

home! For the task of the School is only to alarm you, since you must bring a driving force into your life.

Whoever feels at home here does not yet possess an active spirit-spark atom. It must be so that this atom 'leads a life of pain in the ego', as we quoted from Lao Tzu in the previous chapter. Whoever suffers this exceptional pain in his own being, will experience the same pain with respect to the world in which he lives, and there will arise a boundless craving for the lost, original Fatherland. In accordance with this yearning, the driving force comes into your life.

Because, as seen from the natural-scientific standpoint, what is yearning? Yearning is a force, a force of attraction, of force of gravity, a magnetic faculty. And, just like every magnet, this one also has another pole, a magnetic pole which repulses. When our yearning, the one magnetic pole, is directed towards a subject, then the second magnetic pole will repulse the opposite. This is of tremendous importance and we advise you to think it over thoroughly!

Our personality is the centre of a system called a microcosm, a *minutus mundus*, a world in miniature.

Where is this microcosm and where does it live? Here in this world! This world in which you live is organised according to the same principle as your little world. That is why we speak of the 'cosmos' as the world, and of the 'micro-cosmos' as the little world which you yourself are.

The cosmos on which we live speeds through space with immense velocity. Why is that we are not flung away from this globe? Because of the force of attraction, the force of gravity of this earth. The magnetic faculty of our cosmos keeps us in our places. The electromagnetic field of this world keeps all creatures gathered together within its space. The operation and binding faculty of this system, however, depends entirely upon you and me! We have been born of this nature, of the principles of matter in this order,

and by virtue of our birth, our personal electromagnetic field is entirely attuned to the electromagnetic field of this earth, so that we are entirely one with this world. When our desires, our yearnings, are focused upon the horizontal plane of life, when our strivings are directed at this nature, towards the things of this world, then obviously we strengthen the magnetic attachment to earthly nature, because our yearning has an attractive, magnetic effect. If this desire is directed towards the earth, the other magnetic pole will naturally repel everything which is not directed towards the earth and thus keeps away all liberating influences.

So we see that we are all held captive because of our dialectical nature, our own electromagnetic activities and by the electromagnetic field of the earth, whereby we ourselves are our own gaolers.

Let us suppose that in this condition we experience suffering and are confronted with pain and resistance, which is inevitable because of the peculiarities of dialectics. Is this suffering, this vicious circle of misery, the pain of the spirit-spark atom? Certainly not!

By virtue of the natural laws of this cosmos, locked in the electromagnetic field of our world-order, we all are subject to struggle, hate and natural passions. This is the curse of this field of existence. Now when you experience this, when the hammer-blows of fate fall upon you, what do you do? You long for help, for a way out, for protection. A spontaneous, electromagnetic radiation emanates from you. Is this the desire, the yearning for salvation, the magnetic cry for help of the spirit-spark atom? Is this 'the faith in your hearts'? Certainly not!

It is an electromagnetic activity of your nature, of your threefold natural ego, which causes no deviation at all in the magnetic field of this world. It is an earthly desire for earthly possession or earthly safety and earthly protection.

When we develop mystical, occult or seemingly transfigurist activities out of such desire, we only awaken reactions of and in our natural field of existence, because of the nature of the magnetic field. We never detach ourselves from the reflection-sphere in this way. Liberation, even to the smallest extent, is out of the question.

From experience, perhaps, you inwardly recognize the truth of all this. How much we have exerted ourselves, in natural sincerity! We have suffered throughout thousands of fruitless endeavours. It may be that we have also approached the Spiritual School in natural sincerity but we found the door locked since the Spiritual School cannot help us before ‘the faith in our hearts is aroused’, before the spirit-spark atom in our heart has been awakened.

Realizing this, we should proceed intelligently. We know that every activity is a motion of our electromagnetic field starting from our natural status. Its results therefore, can only be useful in this nature. What is the obvious thing to do now? We must stop this magnetic motion, this hunting after our desires. Initially, because of the discovery that this hunting brings about no result whatever; on the contrary, it causes an even greater bound with this nature. However, the second phase of this rest and stillness should be a surrender to the Gnosis, a bowing down before the gates of the mysteries, as it is called in the myths.

In the Universal Doctrine, all candidates are taught how to acquire this stillness, this silence. It is said in the ancient mysteries: ‘My soul is still before God – from Him comes my salvation’, and in the new mysteries it is said: ‘Aspire to live quietly.’ You can find this, for instance, in the epistle to

the Thessalonians.* And now you will understand, that through this true stillness and the calming of the electromagnetic storms of nature, there arises a new possibility for the pupil: in this stillness he can be touched by the radiation-power of the electromagnetic field of the Universal Brotherhood.

For, there are two electromagnetic fields in this earthly cosmos, both of them having their centre in the core of the earth: a central magnetic field of this nature and a central magnetic field of the Brotherhood. When a person possessing a spirit-spark atom in his heart gives up chasing after natural things and becomes still in this sense, he will irrevocable be touched by the magnetic field of the Brotherhood. Then the atom in the right heart-ventricle will be awakened and a new vibration, a new desire and hence a new magnetic faculty is then at the disposal of the pupil, a faculty which cannot be explained from this nature.

True faith has been aroused in his heart and he is, as Paul puts it, filled with an 'unquenchable hope', an enormous magnetic power by means of which he will draw numerous forces and values into his microcosm which do not derive from this nature. Owing to this changed gravitational force, all kinds of new building materials are accumulated in the microcosm, which are necessary to rebuild the entire system. So we discover that transfiguration is actually a question of new electromagnetic laws.

When the pupil stands at the beginning of this new revelation, he quite naturally experiences the full support of the electromagnetic field of the Brotherhood in an entirely impersonal way and without the majestic appearance of a

* However, note that the contents of this letter were highly distorted by the early churchfathers. Becoming still before the Gnosis was changed to: 'being still and quiet before the church authorities, quietly accepting moral theology, etc.'

so-called initiate. Because, just as natural man attunes himself to the magnetic field of nature by virtue of his being, so the pupil attunes himself to the new field of life into which he is then born. From now on this new field of life truly takes him captive as it were, admits him, and this admission is shelter in God, shelter in the Gnosis.

Imagine that we, as pupils of this School, were to enter this new magnetic field. Our microcosms would then show these new magnetic phenomena and together we would develop such an extraordinary magnetic faculty that we would irrevocably disturb the magnetic workings of this nature. We would cause countless magnetic anomalies! We would gather forces in this atmosphere that would cause chaos in the regular household of nature.

In co-operation with the magnetic centre of the Brotherhood in the heart of the earth, we would tear down the walls of this natural prison and make this world-order speed back to a new beginning, leading the renewed portion of mankind to salvation and the rest towards a new chance.

Can you make out something of the foundations upon which the Spiritual School bases its work of life-renewal and the redemption of mankind?

We will prove to you that the path of transfiguration is a new, scientific and alchemical process, an alchemical wedding with the Christ Hierarchy; a process begun, carried through and crowned in self-freemasonry. Therefore, let us undertake together a careful study of the cosmos and microcosm, so that we conquer this death of nature in Jesus Christ our Lord.

The folly of the Cross

We have explained to you how closely the sheer endlessly varied range of human desires and activities is connected with the electromagnetic processes in and of the microcosm. The individual electromagnetic field of man is one with that of the earth, so that in more than one sense he finds his centre of gravity in this world. He is controlled by the earth's magnetism; his whole life and strivings, his works and desires are characterised by this dependence: he is of the earth, earthly.

All ordinary, religious, occult and humanist strivings originate and culminate in these natural-law effects. They originate in nature, develop in and through it and return to it.

If you observe this world with its manifold activities, you will arrive at the undeniable conclusion that none of these activities, though often mutually opposed, are antagonistic to nature or oppose the fundamental electromagnetic strait-jacket. Therefore it is of no interest to the transfigurist which economic system is to become the life-system of mankind now or in the future, which point of view man will take in any field of endeavour in this nature, or in which way man colours his mode of life with respect to factors of religion, occultism or humanism; for the transfigurist is completely dedicated to a total *liberation* from this field of nature! One cannot imagine a more radical person than the transfigurist. The radical natural type strives for some change by force in the economic, social or political

arena, i.e. a change on the horizontal level. The transfigurist, however, wishes to keep entirely away from this horizontal plane by means of a powerful, self-revolutionary intervention within his own being.

Transfigurists are very scarce in this world. When we say this, you will perhaps point in amazement to the great development of our School with its many pupils. But we must then point out that by far the majority of us cannot as yet be called transfigurists. To be interested in the developmental plan of the School of the Rosycross and orientate oneself completely as to what the School presents, does not mean to realize fully this working-plan in one's life. You will understand that there is a considerable difference. And this difference will be detectable for a long time yet, because people will later combat this Transfiguristic School forcefully and recklessly, for which reason many a pupil may perhaps again withdraw from the School.

People will say to you: 'Transfigurism is a classic form of insanity which appears from time to time in the world's history.' – 'Transfigurism is extreme absurdity and scientifically impossible.' – 'The transfigurist tries to undertake something which is fundamentally impossible.' Or people will assert: 'The only thing one can reasonably hope for is to reach a certain high goal by one form of culture or another.' And people will then refer you to various cultural acquisitions which appear completely to confirm this statement.

If you do not stand firmly upon both your feet, then you will turn away from the School and, when asked: 'Weren't you also a member?', you will blush with shame and, untruthfully, you will say: 'Not me, where did you get that idea?' Peter's denial is an ever recurring occurrence with pupils in the forecourt. And yet, transfigurists, with their signature of folly, are in very good company!

Jesus stands before the Sanhedrin, the General Synod of His time. They call Him a dangerous fool... and Jesus is silent.

Paul stands before Festus, the governor. He has given an exposition of transfigurism to the governor. Promptly comes the reaction on the part of the Roman: 'You are raving!...'and Paul remains silent.

Listen to Augustine fulminating against the Manicheans! Hear how he puts them in the most ridiculous light...but the Manichean brothers keep silent. How could they have said without a basis for mutual understanding?

And have you read of what the Albigensians (=Cathars) were accused, of their 'extreme and dangerous folly', as it was called. Almost a whole nation was massacred, but the Albigensian brothers themselves... they were silent.

Transfigurism must, of natural necessity, be an absurdity to all those belonging to this nature. The world oozes religious fervour, but the fundamental religion of liberation is considered an absurdity. This is the signature of dialectics. Think of the famous words of Paul in the first epistle to the Corinthians:

'For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written: I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart. Where is the wise man? Where is the scribe? Where is the debater of this age? Has not the Gnosis made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For the foolishness of the gnosis is wiser than men.'

So we can conclude that the heresy of transfigurism is in very good company.

Such a heretic is a fool, a nonsense-talker, one gone

astray: he is absorbed in the folly of the cross; and this foolishness only makes eminent and logical sense, this folly only becomes a majestic power for those able to understand and ready to carry the cross of transfiguration. The transfigurist therefore wastes not a single word on those who stand full of ambition in this nature. He will keep silence, without uttering a word in his defence, without a word of compromise or concession.

For this reason ours is a closed School and addresses are delivered solely to those of whom one can, for the time being, assume that they comprehend the reasonable basis of Gnostic foolishness to some degree. The world offers abundant evidence that it is unable to find 'God in the wisdom of God' through its formidable worldly wisdom. We therefore dissociate ourselves from the world in order to immerse ourselves in another reality, free of all dialectic-philosophical working hypotheses.

Is this other reality present in our nature? Can any trace of it be detected? Is it possible to test this 'other reality' in a practical way so as to protect oneself from fresh delusion? Our answer to these questions is a resounding and sincere: 'Yes.' Christ is the highest and most rational reality and not a historical figure. We allude to this reality as the radiation-field of the Brotherhood and have told you that the centre of this radiation-field is to be found in the heart of this world.

How should we understand this? The philosophy of the Modern Rosycross states that the true, Divine earth, the world also referred to as the Immovable Kingdom, is not a planet which vanished into 'nothingness' behind the veils of primeval eras, but which still exists in absolute perfection. This original planet consists of seven globes revolving within each other and one of the globes may be alluded to as the dialectical aspect of this set of seven. This aspect, by

reason of its dialectical, natural laws, releases powers serving the other six aspects, serving the perfect life which finds its sole and Divine expression in the septenary itself.

Therefore the eternal Father-Heart of the Logos urges and stimulates in every aspect of the Divine, planetary totality and consequently the electromagnetic radiation field of the Brotherhood must be found here, *even here*, because this field is the fundamental heart of this planet.

What we are accustomed to call 'our world', is the highly remarkable, mysterious and practically unknown seventh part of Divine, cosmic reality. And we, the inhabitants of this vale of tears, form part of a life-wave whose original vocation was to attain glory in the field of the Divine septenary, but which has now sunk into a field of existence in which no truly Divine life is possible. We are exiles, structurally utterly denatured and reduced to a state of complete degeneration.

Within us, there is a fundamental quest for progress, for betterment, evoked by the ardent yearning of the exile within us for the blood and soil of his birth. And the whole world speeds forward like a hunted animal and cries for culture. Do you understand what this driving means? It is an atavistic remnant, an influence from the mists of time and carried over from generation to generation. It makes itself felt, it appeals, but nobody knows the reality anymore; no one can know the reality, since the relevant faculty of perception has been lost.

Dialectical mankind does indeed possess a perceptive faculty and a wisdom, but with this wisdom and this perceiving faculty, 'God in the wisdom of God' can no longer be found.

As a consequence of the fallen state of mankind and the ruination and terrible degeneracy of our field of life, violence is

continuously done to this seventh part of the cosmic perfection. Nevertheless, one can and must say that God has assailed this world in its heart since this field of life, too, is included in the universe of the septenary. This situation accounts for the presence of an electromagnetic radiation-field of the Christ-Hierophants.* But by the same token we confirm and experience that degenerate mankind lies imprisoned in the electromagnetic radiation-field of an inimical and ungodly nature, is existentially one with it. Therefore we do not ask ourselves 'Where does the magnetic attraction of the Brotherhood come from?', but 'Where is the cause of this dialectical counternature to be found? Where do we find the nucleus of the forces of this general natural degeneration?'

To find the answer to these questions we must go to school with the Mysteries of the cosmic septenary, in which we request your attention.

Perhaps you have grasped from the preceding paragraphs that our field of existence is but a small part of a globe which is not to be considered as an independent body but as belonging to a system of seven bodies revolving within each other and together forming the real Divine earth, the Universal Kingdom. Each division of this system is perfect in itself and has the organic capacity to fully protect itself against every assault on its aim and essence, so that the total functioning of the cosmic septenary is quaranteed under *all* circumstances.

We stated that the cosmic heart of Christ* beats in the core of our earth-globe. It is clear that this is equally true of the six other globes of the system. We can therefore speak of the sevenfold heart of the cosmos, of which our sevenfold human heart ought to be the image. The wonderful organic faculty, the intelligence and the spiritual

nucleus of the septenary world is enclosed within each of its globes, just as in the human microcosm everything is enclosed within the auric being.

Hardly anything is known to us of the globe in which we live. Our present field of existence extends over a relatively very small portion of our mysterious earth. The land beyond the veil, known as the reflection-sphere, also completely belongs to our domain of life. It is in this field of existence with its two spheres that the rotation of the wheel of birth and death, so well known to us, takes place.

Our field of existence is a prison, a cell within the enormous system of the cosmic septenary. What we call the surface of the earth is a relatively thin layer and our geologists and technicians are able to penetrate this thin layer only and this but partially. Everything beneath this layer is largely unknown to mortal man. In general, it is supposed that the temperature increases, the deeper one descends into the earth, so that at a given moment one encounters a glowing liquid mass and ultimately the infernal heat of a gaseous core.

The transfigurist, however, knows that the earth's interior consists of fields of power and life embracing one another and closely connected with each other, able to correct and neutralize each other so as to ensure the functioning of the whole. We draw attention to two of these fields in the depths of the earth. In these fields dwell what we might call natural forces and archetypes, by which the following is intended:

A natural force is a faculty by means of which a plan is executed and maintained. The field of natural forces is extremely magnetic, or better still: It is a field in which an infinite number of magnetic tensions, vibrations and conditions is evident, all of them at the service of the cosmic household. These natural forces are not, as is often assumed, blind with regards to what they effect in our field

of existence but are connected with the archetypes. In other words, every natural force is irrevocably bound to a plan, to a high intelligence by which it is guided and in harmony with which it manifests itself. That is, the archetypes are the living, vibrating thought-images of the Gnosis.

They are called archetypes because the original Divine Idea takes shape in them. It is these living, primeval principles, these living thought-images of God, which evoke and apply the natural forces. When in the composite sevenfold Earth-body something threatens to develop which might disturb the harmony and frictionless functioning of the whole, the minutely attuned sensory faculty of the Earth immediately perceives this, so that the archetypes and natural forces embodying the Idea and the Will of God, will immediately intervene correctively.

Imagine now that your presence in this field of existence, your life-conduct, your structural state of being, your struggle for existence, in short, all your activities and those of your fellow men, do not conform to the fundamental plan of God, with the force-field of the archetypes (and they do not!), then by virtue of their nature the natural forces will violently turn on you. Then you experience these powers as discordant, then you are tossed to and fro in the dialectical world and cause one explosion after another.

So it is not transfigurism, which aims at a perfect reconciliation with the universal will, but the dialectical striving for culture, which perpetuates the isolation from that will, which is absolute insanity.

You are now caught in this electromagnetic field of natural forces resisting you and in this field, an evil, a satanism has also developed. This evil, however, cannot be accounted for by natural forces, but is a phenomenon accompanying our chaotic, absurd life.

Your imprisonment will persist until you find the way

back home, to which return you are called by the electromagnetic field of the Brotherhood. In this endeavour you are supported by the radiation-power of the Christ-Hierophants and one day you will again experience the natural forces as beneficial and holy.

God – Archetype – Man

While considering the natural forces and archetypes, we briefly had to mention the mysteries of the cosmic septenary. In this connection, we explained that the true Earth consist of a system of seven planets rotating one within another, that our fallen life-wave, crammed together as if in prison, is manifested in a very small part of the dialectical planet of the cosmic septenary, that this field of existence is not intended as such and that we are fundamentally in conflict with the magnetic tensions of the natural forces which we consequently experience as disharmonious, because of this ungodly existence.

The natural forces are associated with the archetypes, the living thoughts of God, which find their expression in one of the earth-circles. The whole cosmic septenary is the expression, the realization, of a definite idea or plan and, as this Divine's septenary is so infinitely chequered and varied in its manifestation, the total idea in the earth-circle of a archetype likewise consists of an infinite number of mental building blocks. God's imperishable construction was once erected with these stones and is just as imperishably maintained with these eternal values. Everything that is not in equilibrium with this Divine nature, rises and perishes in a counter-nature, as is the daily experience of adamitic mankind. Every inducted pupil of the Spiritual School is able to conclude from experience and as a Divine axiom that the universal idea of the Gnosis is and must be

the foundation of everything that comes into manifestation in the cosmic septenary beyond the counter-nature. Thus original man, too, arises from this Idea.

Now an idea, as creative energy, remains connected with its manifestation. This is a primal law. Thus the Divine idea is constantly active in all its manifestations. But as soon as the manifested being, the creature, no longer behaves in accordance with this idea, a conflict, a rift occurs, impending doom threatens. First the Idea becomes latent in the creature and lapses into inactivity. If the creature continues on the fatal path of the counter-nature and becomes more and more split up, then the initially still latent divine idea gradually becomes weaker and finally disappears from the creature's system altogether.

In this manner a state of absolute perdition can be established by natural scientific method and so too it is understandable why 'all those who know' jubilate when in any creature the latent divine idea is reawakened and takes the lead in his life again. Only to such a person can it be said: 'Verily I say unto you, the Kingdom of God is within you.'

Possibly this requires some explanation. 'The Kingdom of God', in the sense as applied here, is the spirit-spark atom already mentioned. Whoever possesses this spirit-spark atom, whoever still possesses it, has the Kingdom of God within him; that is to say that Gods' idea of the Immoveable Kingdom has sunken into a state of latency within him. And the only purpose of the Universal Brotherhood is to awaken this divine primal atom out of its latent condition. If this process of salvation is successful in a pupil, a great primordial power is released within him and he is able to tread the path to the Immoveable Kingdom.

You may have heard much of this process of salvation already and theoretically know it by heart. Therein lies the

danger that this subject becomes exhausted, powerless for you, because you imagine that you sufficiently master it. But if you have paid careful attention to everything we have communicated to you up to now, you will see that our discussions are no more than a superficial approximation and will be on your guard against any weakening of your inner directedness.

The Ideas of God, as we said, live in the earth-circle of the archetypes not only as regards His creation, but also as regards His creature.

An Idea is a thought-form. It possesses a structure of lines of force and, is consequently a living reality. Therefore, when referring to the idea of God, we may rightly speak of 'archetypes.' Using Divine force, the great goal becomes a concrete reality, in the image of the archetypes. Now, there is no single type of person as a species in the earth-circle of archetypes but a specific archetype for and of every human being! But you must understand very well that this does not apply to dialectical man, but solely to true, original man. So, real man does not belong to a species, a nation or a race, no: every entity of the glorious hosts, belonging to the cosmic septenary, is an autonomous, self-creating reality. He is modelled on an archetype linked exclusively to him.

However, we should not imagine that the archetype is primarily the guiding factor, the master, and that an entity, once pregnant with this idea, is its slave. The archetype is a Divine pattern after which the soul must strive! A thought-form is living and vibrating, but nobody can say that thought-form and soul, thought-form and consciousness are one and the same. The archetype of the true man is a living and vibrating example, a living vibrating divine plan concerning himself. And this man is now invited to manifest himself in freedom according to this example.

From experience you will know that, when you proceed to

some activity impelled by an idea, the relevant plan develops to the extent that it is realised. The same is true of archetypes, for they are intended to be used by the true man. If this occurs in accordance with their nature, then the archetypes develop further, turning into majestic beings and stimulating the natural forces to enormous achievements.

So we have seen that there is an archetype and there is man. The archetype is a gnostic revelation and man manifests himself according to the image of this archetype. Now we must investigate in which manner human manifestation is effected.

When an archetype is created, ‘thought’ by God, this idea is vital and vibrating, as we said above. It is an alchemical compound, capable of creating a concentration of power and matter at the spot where the thought-image focuses. Out of this concentration arises the microcosm: man. So there is an inviolable unity between God, archetype and man. Indeed, original man is created in the image of God, i.e. after the archetype, and absolutely identical with the thought-image of God.

The wonderful principle which we call the spirit-spark atom, was initially the central focus of the archetype, around which the microcosm moulded itself. Therefore we may rightly speak of the archetype atom. If sunlight is absorbed by any system, then there is an organ which makes this possible. Just as the spleen absorbs material sunlight, by means of which the third natural-ego exists and maintains its dominant position, so the wonderful atom in the heart-ventricle is the focal point, the point of contact of the archetype.

After this explanation, we perhaps possess a more realistic picture of the reality of our existence, whereby we assume that we possess – still possess(!) – a spirit-spark atom.

Just as the archetype unfolds and develops full of majesty when man treads the path of permanent glory, so the archetype lapses into complete latency if man sinks into Adamitic* manifestation. This is the case with us, humans of this world! The trinity: God – archetype – man, has become a broken reality as regards ourselves, since we do not live out of the radiation-power of our archetype, but ‘out of the will of man, out of the will of the flesh’, as the prologue to St. John’s gospel puts it. This means that our microcosm is maintained by the dialectical process of birth and death, by the rotation of the wheel within our prison. As a result, the light- and power-radiation of the archetype has ceased and the archetype-atom in our breast has grown dark: the eternal fire within us is extinguished. There is a gaping chasm between God and man. For his manifestation, man has become dependent on a counter natural process of maintenance now nevertheless highly natural and necessary to us. By this counter-nature, and as a result of his fundamental degeneration, man is at the mercy of the electromagnetic field of powers hostile towards him.

If the Universal Brotherhood is to help sunken man, who was indeed once a child of God, what must be done? Efforts must be made to restore the ancient trinity: God – Archetype – Man.

This cannot be effected merely by reanimating the archetype. If this were to happen, a great power would emanate from the archetype, the archetype-atom would be forcibly awakened and the effect would kill the person concerned in a second.

Neither can the broken unity be restored by forcible reanimation of the archetype-atom in the heart. Such a method would have the same dramatic consequences.

Therefore the Brotherhood can do nothing but temporarily take over the function both of the archetype and of the

archetype-atom on behalf of the helpless, sunken child of God. The Brotherhood literally surrenders itself to man as an intermediary, as a mediator. It puts man in a force-field when he has run dry in dialectical despair. At first this force-field is entirely at one with us, and radiates great mildness and intense love; it tries 'to wipe away all the tears from our eyes.' And then, when some measure of calm has come over us, the force-field comes into motion and brings another new uneasiness over us. We have gone one mile with the Brotherhood and it now precedes us by another mile. And we understand that the process of dissolution has begun: our microcosm has to be chipped away from the mortuary of petrification.

Thus the path the School and its pupils go is marked by continuous assault, a driving from circle to circle, with constantly changing perspectives and realities. When you tread the path of the School, then you will eventually hear the words: 'It is for your benefit that I depart, and I will send you the Comforter who will speak to you in My name.'

Who is the Comforter, the Holy Spirit? And what is announced with His coming? It is the glorious moment when, to some degree, the archetype-atom again begins to act independently, and consequently the archetype itself is reanimated in its earth-circle after extensive preparation by the mediator, so that, fundamentally and principally, God touches His child anew. What God wills is awakened by the Son, and will now grow in the Holy Spirit. It is clear that this growth is a complete transfiguration, as not the slightest shred of dialectical man may be preserved. An utterly new man must be born!

We have already explained what happens within the pupil when the archetype-atom again becomes active: via the new thymus hormone and the lesser blood circulation,

the pupil is compelled to an entirely new activity of thought. Through this, after many mistakes and many tricks played on him by the old Adam, the pupil creates the image of the immortal man.

Perhaps you now know which image this is. It is a projection of the archetype which becomes clearer and clearer, as a basis for the new man to come. Via the archetype-atom, the image of the immortal man is directly connected with the archetype itself and hence also with the Gnosis. The plan of the great architect is thus accomplished directly through and in the pupil. Powerful forces are now released for the candidate. The Divine electromagnetic field, so long hostile because he belonged to the counter-nature, turns into beautiful harmony for him. This field and that of the brotherhood now merge in perfect unity. God and man have again found one another and His creature proceeds from power to power and glory to glory.

You will understand that this glorification refers not only to the candidate himself but to the earth-circle of the archetypes as well, since an archetype has been freed and reanimated within it. To the same degree in which this earth-circle is glorified, natural forces, too, will make themselves increasingly felt. The contrasts in the counternature, however, increase accordingly and thus – thank God – the great end is hastened.

Divine alchemy and ourselves

It is possible that we have given insufficiently concrete guidelines in our introductory observations on the coming new man, as observations on earth-circles, archetypes, natural forces and magnetic effects can indeed be rather confusing. We therefore hope that the contents of this chapter will connect you more closely than ever, as concerns your innermost feelings, with the values and realities which the brotherhood wishes to imprint on your consciousness. We will now approach the state of being of our dialectical human life-wave in a different manner, in the hope that the facts will speak to you more than ever and urge you to the requisite reaction.

Underlying our wondrous planet, of which we know but a minute part rendered disharmonious by man himself, there is a Divine, alchemical formula in a continuous state of application. This is a formula established by the Divine Spirit regarding a manifestation in, by and with primordial matter.

Primordial matter fills the great, infinite intercosmic space, the eternal sea of Divine abundance of life. It is the universal *materia magica*, by means of which every manifestation is made possible. Every conceivable and inconceivable element, substance and force is inorganically present in the *materia magica*, and manifested in this universal sea of living waters is that referred to as 'the great breath'. It is the unknowable Spirit which moves and regulates this flood of waters and drives it to manifestation.

When the great breath touches the waters of primordial

matter, that which is known as the original soul emerges, i.e. the formula, the alchemical plan of manifestation. So the soul is a principle of manifestation in primordial matter. This definition, however, is insufficient to outline the nature of the soul even approximately for our purposes. We therefore define the soul-principle as a fire kindled by the Spirit in primordial matter, in the *materia magica*.

We know that the soul is a fire and therefore speak of soul-fire, serpent-fire, the fiery principle of the soul. If we examine this fire-principle of the soul more closely, we discover that in our field of existence, the liquid fire of the soul is a highly rarefied elixir, a gas, namely hydrogen. Hydrogen is found in an infinite number of variants, all however, possessing the same fundamental principles. You will have learned at school that hydrogen is contained in all composite substances, that it burns in oxygen, that it produces the greatest combustive heat of any element known to us and finally, that it is highly explosive.

If you consider this, you will recognize into what a highly critical and hyper-black magic phase mankind has fallen, a phase Atlantean mankind also reached shortly before its demise. As you know the scientific magicians of our time have produced the hydrogen bomb. The hydrogen bomb embodies the soul-principle of destruction, of self-annihilating explosion. Whoever engages in this, shakes the foundations of the root-substantial space even more than in the case of the atom bomb and can devastate the entire Universe. If anyone still doubts that mankind has entered the eschatological period, he can now exchange doubt for certainty.

We have already mentioned that hydrogen occurs in an infinite number of variants, according to the rate of vibration in and by which they manifest themselves. This explains the almost infinite variety of revelations and manifestations in the universe. Furthermore, we can understand that a fiery

soul-principle can alter its nature and by consequence, its vibration. In this case the original result of the soul-vibration is replaced by an utterly different result.

When the original soul, the first-born, relates in perfect harmony to the great breath, its divine Creator, the revelation will bring forth what the universal doctrine calls 'Manas', the original human being, the original manifestation of man. But clearly our soul is no longer an original soul. Our soul-fire is a hydrogen-principle of this earthly nature. If our souls were original in the true sense of the word, a pre-fire principle ignited in the *materia magica* by the great breath, then our manifestation would give Divine evidence thereof. Our soul however is a split-off from the original soul, a sunken soul principle. This soul principle is a hydrogen-formula perfectly attuned to this nature and fully explicable from it.

This is why we are called material born and our manifestation is mortal. If we want to be lifted from this field of existence and reborn as new primordial people, this soul principle, born in matter, must be liquidated and an original soul born again of the great breath.

This is why Jesus Christ draws attention to transfiguration, the rebirth of the soul, and this is why those reborn according to the old, Divine fire-principle are called 'twice-born'. Whoever is unable to celebrate this birth cannot behold the Kingdom of God. 'Unless one is born of water and spirit, he cannot enter the Kingdom of God.'

Jesus, in His conversation with Nicodemus alludes here to the very essence of all transfiguration. Every pupil in the School of the Golden Rosycross, every candidate for the path of rebirth, must primarily be reborn with respect to the soul-fire. His soul-radiations must again radiate and vibrate according to the ancient, Divine formula of the great breath. The original-substantial concentration of his

microcosm must be vigorously moved by the spirit. This storm of the spirit, this Pentecost of Divine fire, must wipe away the earthly hydrogen-principle, so that the old field of manifestation may again radiate in ineffable splendour. Whoever does not long for this will not behold the Kingdom of God. Whoever does not wish to die with respect to the 'I' should not join our school.

Every mortal of this nature is a living hydrogen-bomb, propagating itself by explosion into a hell of horror until the whole, collectively, is red-hot like a fiery furnace devouring everything. However, let us consider this subject soberly and objectively so that we recognize the truth of the testimony of the universal doctrine as a breathtaking fact that we can no longer deny.

When the soul-fire is ignited in primordial matter, a hydrogen concentration occurs, conforming to a certain formula. As soon as this hydrogen is liberated in primordial matter, a second element, oxygen, is immediately roused from its latency.

We know that hydrogen burns in oxygen and becomes fire. Thus, when the concentration of hydrogen makes contact with the oxygen, a combustive process arises; likewise, in our body, a combustive process arises through our respiration, due to the contact between the oxygen of the atmosphere and the hydrogen concentration of the soul.

Now, perhaps you will remark, 'Doesn't this combustive process lead to a hydrogen explosion which in turn gives rise to tremendous and devastating destruction? Are there not perhaps certain natural limits which check this process, keeping it within certain bounds, according to a certain plan?'

Indeed, such limits exist. The natural limits of the combustive process resulting from the contact between hydrogen and oxygen are formed by a third element, namely the element nitrogen.

In your youth you perhaps learned that nitrogen is a combining gas, but this definition does not sufficiently describe its agency. Nitrogen contains two powers: a retarding power and a power of momentum. Both powers originate from the formula underlying manifestation. The role of the power of momentum is to complete the plan of manifestation without interruption; the role of the retarding power is to keep the development of the plan under guidance and prevent the combusive process from becoming an explosive one.

To sum up: a process develops out of combustion, out of a fire, through contact between the two elements hydrogen and oxygen, while a third element, nitrogen, allows the process to continue according to plan. This entire process gives rise to a revelation, a manifestation, wherein the first cause, the plan itself, can be recognised.

This manifestation occurs with the help of a fourth element, known to us by the name of carbon. Through carbon, things are moulded into form, into compounds. Carbon is a crystallizing power. It is the basis for and of all organic substances, and is the element by means of which all imaginable and unimaginable forms can be produced. So there exists:

1. a fundamental fire-element – hydrogen;
2. a fundamental inflaming element – oxygen;
3. a fundamental manifesting or moulding element – carbon.

The plan underlying these three co-operating elements, the nature, quality and the respective Divine or unDivine origin of it all, becomes evident through the two powers of a fourth element, the controlling element nitrogen. The retarding factor and factor of momentum of nitrogen ultimately determine the result.

Divine alchemy is carried out by means of these four

primary elements. Each cosmos and microcosm exists out of and through these four elements. As every original soul lived from the great breath, according to a Divine plan, it is evident that each archetype of that plan, as a living formula preserved for every entity, has its habitat in the earth-circle of the archetypes. For we belong to systems that live and originate from the composite planetary system we call the cosmic septenary.

Our sevenfold mother-planet preserves all of these Divine treasures in her womb, from which we must bring them forth once more. Therefore the candidate must like Dante in his 'Divine Comedy', descend into the earth-circles to be led to the universal light by Beatrice, the Divine one.

After all that we have tried to explain to you, you can perhaps understand that the heart of the earth consists of a concentration of hydrogen, whose radiation ascends from one of the poles as the old original spirit-fire and spreads in our atmosphere. There exists therefore 'a testimony in the clouds of heaven', a living radiation of Christ, which can be imbibed respiratorily from our atmosphere. Thus the radiation-field of the brotherhood is not merely a symbol, but a living reality and total antithesis of our common dialectical state.

Every pupil can now understand why we have entered the period of the last days and why the call 'The time has come' is both a warning and a jubilation.

Simple reflection and the facts themselves prove this to us. Four-fifth of our dialectical life-atmosphere consists of nitrogen. Is this nitrogen in its original state, the Divine controlling element? Certainly not. It is the dialectical controlling element, set in motion by and through an unholy process of manifestation. This great controlling power urges us, drives us towards death and destruction. With satanic persistence and delayed action as in a slow-motion

film this enormous power drags us along in the incessant rotation of the wheel. And in this state of bondage we consume the nitrogen of dialectics in the form of proteins and other animal and vegetable products. We speak of clean nutrition and of clean air, but just as we live and breathe in this unDivine field, we also eat of it ultimately only to suffocate in nitrogen in a process of continuous dying.

We now know how imperative it is to live, breathe and partake of the four holy foods in the original field of the Christ-Hierophants. It is to this wonderful feast that all of us are called.

Man, know thyself

Our reflections have thus revealed that in our field of existence, an unholy fire has been ignited and is being maintained. We carry it with us as the fiery, flaming torch of the soul. This fire in us is fed again and again by the central unholy fire, burning in a certain perfidious core* of our domain of life.

In the universal doctrine from earliest times, this central fire of unholiness has been referred to as Lucifer*. It is a centre of hydrogen which does not vibrate in harmony with a divine archetype and can therefore never give rise to truly divine life. It unleashes only disaster, death and destruction.

Hydrogen is soul substance and therefore a concentration of hydrogen in the materia magica is always individualised; it is filled with consciousness, an innate natural consciousness. This explains why Lucifer is always said to be a mighty entity, in opposition to God.

In its deepest essence, however, Lucifer's consciousness is unreal, deception, for Lucifer is not an entity but a natural phenomenon, active in unholiness in this world, because the idea which gave rise to this hydrogen concentration is undivine and not in accordance with the plan of God. We can only speak of a consciousness, of an entity, when the focus of the soul is connected with the absolute spirit. Without this connection with the spirit there is only a focus, a meaningless flaring fire, a dangerous delusion.

The fire-elements of our soul, inflamed in Lucifer, are just as unreal as this central unholy fire itself. When all the

fire-elements of the soul, burning in Lucifer, recognize their unreality, their fundamental delusion and refuse to exist any further in the fire of unholiness, then the central Luciferic fire too will be extinguished. This is clear.

It may be difficult for you to understand and to admit that in reality you do not live, but only exist as a natural phenomenon. The sum total of your existence is the result of the myriad possibilities existing in the materia magica. The torch of your soul burns by the agglomeration of a number of natural fire-spirits alluded to as 'salamanders'. The merging of a number of salamanders (those fiery serpent-principles of the element hydrogen, i.e. of the fundamental fire element) causes the phenomenon known to you as consciousness, the sensation of 'I am'.

As dialectical souls you are fundamentally aimless. Your existence is like the rotation of a wheel: you live to die and you die to live. Everything here on earth rises and falls, nothing is either permanent or essential.

From this you must learn that you and your world are merely the result of aimless motoric fire activity, of a chain reaction. Your whole existence is based on an unholy alchemical formula:

- your soul-hydrogen torch burns in oxygen;
- the process is guided by the two factors of the element nitrogen;
- the result manifests itself in and through carbon,
- and the whole emanates from a focal point, Lucifer.

Should you not want to see or accept this fundamental dialectical state, should you reject these conclusions, what can you do? You can do what many before you have done; you can go the path of natural magic, the path of occultism. Where does this path lead? To the heart of the Luciferic field! Let us prove this to you.

First of all – a question. Is it possible to step outside the dialectical field of existence? Can a being of this nature, a soul-fire principle inflamed by and burning in the Luciferic core, step outside this field of fire?

He cannot, because it would be entirely beyond his natural faculties. He can exist only in the field of his birth, in the field of the natural basis of his being. He can but remain what he is and where he is. He can roam and grope the rim of his circle of existence. But he can also try to break through to the core of his field of existence. This is what the occultist does! He penetrates to the foundations, to the key-basis of his existence and tries to dominate and control it. Thus he wants not to be a servant, a victim, but a master.

This path can indeed be trodden, but what does this person do in reality?

By his activity and its results he reinforces the Luciferic core of the unholy field of existence. He makes this fire burn more brightly than ever before or fans it anew if it is in danger of becoming extinguished. In other words, he has entered the inferno both bodily and literally; essentially he has become one with the core of the unholy fire. Just as an organ shows a new character through an alteration in the number and structure of cells, so the occultist of the Luciferic nature merges into that nature and can no longer free himself from it; he has become one with that nature.

This is the state described by all reports, myths and legends of scripture, when hell and hell-fire are mentioned. Only those who throw themselves in, enter the infernal Luciferic fire.

Who throws himself into this fire? Whoever, in the passion of existence, consciously links himself elementarily with it.

Perhaps you can now see the boundless ill-fortune of the compounded force known to us as the dialectical hierarchy.*

This hierarchy constitutes the combined force of all those who maintain the Luciferic core of our field of existence; they are bound to do so, compelled by their necessity of self-maintenance. However, let us look at this dramatic element in its right perspective, because it is not a matter of real 'life', but of a natural phenomenon severed from the Gnosis!

Let us therefore not condemn the occultist, for has he not, following his passion for existence, fled to the very heart of his source of existence following very natural paths? At the same time we discover that everything religious in this nature and based on the great and well-known natural religious systems, is in reality based on the core of the Luciferic hydrogen-field. It is the number of salamanders or fire-principles in the soul-fire which determines whether one becomes a mystic, an occultist, a materialist or a primitive biological being. All these forms are connected to one another like the links of a chain and their state of being is maintained by the infernal fire. Some of these people have already linked themselves completely with the core of that fire, others not. Not yet! And you belong to this latter category.

All of this need not, however, fill you with fear of the fire of hell. In reality every dialectical natural current returns, after a long circuit, to its centre, thus to the Luciferic fire. The natural occultist does this quickly and radically, while the others go a road following a spiral course. Once they have arrived at the core and become one with it, the fire core starts emitting new sparks of existence. These too, are again taken up in a process of aeons long manifestation, a process of dialectical human manifestation and ultimately return to the source. That something becomes nothing again. The sham-consciousness which existed so long bound to the wheel, is again neutralised. There we have the

familiar rotation of the wheel and the Luciferic circular course.

Standing at a certain point on this twofold path as a mystic, occultist, materialist of whatever else, you are now being addressed by the Spiritual School and told: ‘You do have a consciousness but you are absolutely void of any life, for life exists solely in and through spirit. This consciousness speeds like a rocket through a series of states of being until it passes into the centre of your field of existence and is neutralised. This merging into, this being absorbed by the Luciferic centre of our field of existence is called the Inferno,* the entry into the hell-fire. We are attempting to explain to you a series of natural phenomena in which you yourself are involved and we ask you: ‘Must this continue? Do you not want to make any change?’

Now it is possible that these explanations and these questions appeal to you in a special way, that you are moved by them. For these questions and the power behind them appeal to the spirit-spark atom in your heart-sanctuary. Whoever is in possession of such a spirit-spark atom cannot remain unmoved by this appeal.

This spirit-spark atom is a wondrous thing. In the preceding chapter we approached this mystery by speaking about the hydrogen atom; for the fiery hydrogen atom is the beginning of the personality’s process of genesis. The hydrogen atom, ignited by the Spirit of God, gave life to the original personality. However, this original personality has disappeared and only the old hydrogen-principle remains: it lies in a state of latency, hidden in the heart-sanctuary. This ancient hydrogen-principle, this spirit-spark atom, takes no part in any respect in the process of maintaining the present, dialectical sham-reality.

You may have one difficulty in understanding the above. Perhaps you are able to imagine that the old life-principle has followed a degenerative line, a line of decline. So it would appear logical to assume that at a given moment this line will take a turn, a new ascent, so that a process of evolution will start. We must tell you, however, that such a notion does not at all reflect the truth. Just as a motor stops as soon as its fuel is exhausted, so also the original life-principle stops working as soon as the connection with the nourishing spirit is broken; all that was initially possible through the Spirit will then disappear.

Thus the obvious question arises: 'Are there then two life-principles, two hydrogen-principles, two serpent-fire principles? An original one in latency since there is no power to nourish it, and a second principle, which is now highly active?' This is indeed the case! This fact is one of the unshakable foundations of transfigurist philosophy. We would therefore like to enter more deeply into the matter in order to acquaint you with the whole truth.

The universal doctrine has always spoken of these two principles. From this doctrine we know: 'Christ is the opposite of Lucifer.' Christ is the divine mandatory, Lucifer the servant endowed with great power. Lucifer, on account of his glory, is called the morning star, 'the son of the dawn', the brilliant apostate, the mighty insurgent, the light-bearer. He is said to bear the highest title outside heaven, because he cannot exist in heaven. But outside heaven he is everything. And in holy legends it is Michael, the invincible heavenly energy, who goes to battle against him. What should we think of all this?

When the unknowable spirit radiates into primordial substance, into the *materia magica*, and when the fire is ignited therein and the elements begin their chain reactions, then there simultaneously ensues a reflection-effect: we

could call it a shadow-effect. The work of the Lord in the *materia magica* is reflected like an object in a mirror.

You may have discovered that such a reflection possesses power, that a magic effect emanates from it. This effect is not without significance, for although existentially it is nothing, it certainly executes something. Although it is an illusion, nevertheless it forms a focus. This focus co-operates with the being itself in the service of the great goal. Therefore this focus really is endowed with 'power.'

When the Spirit enters the primordial substance, to begin and execute a divine plan (which totality of divine activity is referred to by the name Christ, that is the anointed one, He who is allied to the divine plan), then there simultaneously emerges in the *materia magica* a direct reflection thereof, Lucifer.* Alongside the divine sun ignited in primordial substance, the morning star also rises. Lucifer, the morning star, is thus a direct projection of a high reality, but only a projection and not the reality itself! This is why in the Holy myths it is said: 'He, Lucifer, bears the highest title outside Heaven, but he cannot exist in Heaven.'

So in every manifestation in the *materia magica*, we see that two flaming fires exist, a concentric and an eccentric one, a Divine one and one resulting from a natural process. When the divine process stagnates, it is not the case that the natural process ceases its activity as well. On the contrary, once this twofold process is in motion and the nuclear process stagnates, then the nature-law double will continue to rage on as a blind force, with all the attendant consequences.

When a thought arises in your brain, an image of it is immediately projected into your field of manifestation, which keeps its eye entirely fixed upon you. You have made a star rise in your microcosm. Even if you later abandon this thought, the thought-image continues to radiate and does

its work. So you can imagine that there was once a time, of which the ancient holy poets sang: ‘When the morning stars sang together, and all the sons of God shouted for joy..’ (Job 38:7).

Also you can understand when the old seer says: ‘How you are fallen from heaven, Oh Morning Star, son of Dawn! How you are cut down to the ground!’ (Isaiah 14:12).

And you will now understand the author of the Book of Revelation when he prophesies: ‘To him who conquers Will I give the morning star’ (Revelation 2:28).

Whoever truly wishes to be a pupil of the School of the Golden Rosycross must fulfil a Pentecost commission. By an enduristic* life in repentance, humility and self-negation he must offer his spirit-spark atom, the original hydrogen atom, to the universal spirit, in the one prayer born of the renewed mode of life: ‘Holy Spirit, come upon us!’

Then Christ, the anointed one, the original divine torch-bearer, will make his abode in your heart, that is: the original atom in you will again contact its archetype. It will begin to act and to radiate as we described above. And, oh wonder, outside you, in your field of manifestation, the image of the immortal man will rise before you. The Morning Star is then risen again, the ancient Lucifer, the glorious one, and in a connection with this focal point the temple of God, the edifice of transfiguration will be completed. And when the image of the immortal man stands bodily in the firmament of our microcosm, then the words of Revelation 22 literally come true:

‘I, Jesus, have sent My angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star. The spirit and the bride say: ‘Come!’

And let him who hears say; 'Come!' And let him who is thirsty come, let him who desires take the water of life without price.'

He who has ears to hear, let him hear. And he who testifies to these things says: 'Surely I am coming soon, Amen.' The grace of our Lord Jesus Christ be with you all.

*The Rose of the
Sevenfold Manifestation of God*

At some time or other you will no doubt have seen the image of the stylised rose in the literature of the modern Rosycross or in one of the temple buildings. This rose is formed by seven interlocking circles with a common centre. It is the symbol of the cosmic septenary, the true divine earth-planet, when we see this sevenfold rose attached to the cross, and we certainly understand the symbolic meaning.

A person who chooses this Rosycross as his goal is a transfigurist. This person breaks out of the electromagnetic prison of dialectical nature via the path of the cross, in order to enable his readmission to the lost fatherland, the immovable kingdom.

You notice from this that not everybody who calls himself a Rosicrucian advocates the same idea and not everyone who claims to follow the Rosycross goes the same way. There are mystical, occult, religious and transfigurist Rosycross symbols. Herein, of course, lies a great danger for seekers, for not every flag covers the proper cargo. Great caution with symbolism is therefore of the utmost importance to those still seeking their path.

The rose symbol of the cosmic septenary is also chiselled on the foundation stone of the International Renova Rosycross temple in Bilthoven in the Netherlands. This stone thus expresses the vocation of the modern Spiritual School.

We also find on this cornerstone the cross, that is the path, on which and by means of which the goal must be reached. Further we find the allusions to the four holy foods, the four original elementary forces, the travel provisions on the journey to the goal of the rose.

Now one might ask: 'Won't this symbol of such a glorious reality turn out at some stage to be a delusion in many ways? One can imagine that a wonderful idea can uplift and straighten people from their stooped gait in the treadmills of habit. Just as a spark of joy can restore a little courage to someone, so too, the idea of a journey to the original Jerusalem can lend the courage to face stony reality with a smile. Therefore it is good to keep on speaking about a new life. It always helps a little. But the realization... alas!'

There are perhaps people of this state of soul who joined the Spiritual School in order to take refreshment exclusively in the sweetness of an idea. Let us therefore explain to you how much the symbol of the cosmic septenary, the symbol of the Rosycross and the four holy foods are the characteristics of a reality so close to us, that one of the great ones could say: 'The Kingdom of God? It is within you!'

You will recall that we discussed in which way fallen mankind is held captive in its field of existence, namely in the electromagnetic field of the natural forces opposing man. In the earth-sphere of primal images and in the sphere of the natural forces a steadily growing resistance towards any ungodly life develops. As these earth-spheres correspond completely with our field of existence, all those affected by the fall are held in electromagnetic captivity and, through volcanic and other phenomena of nature furnished with an atmosphere which exactly matches our state-of-being. Anyone who studies in which way Divine nature protects itself will realize the truth of Jacob Boehme's words: 'God made a self-contained totality of this field of

existence, in which all fallen humanity must emerge, bloom and decay in rotation until the dawn of the day of self-liberation.’

Every entity developing within the cosmic septenary is closely associated with the fundamental life formula of this planet. Whoever in any way opposes this fundamental law of life, produces a vibration summoning immediate resistance from the fundamental natural forces. These fundamental natural forces automatically send out an electromagnetic current encircling and binding the rebellious entity, so as to prevent it from any act of violation outside itself. Thus it is admitted to a self-contained totality for protection from itself.

Within this new electromagnetic field, four elementary forces are brought into manifestation to serve the entity in its seclusion as provisions:

- hydrogen for his soul-radiation;
- oxygen for the combustion process;
- nitrogen to regulate and maintain the combustion process;
- and carbon to express the idea of life prevailing in the field concerned.

These four dialectical forces, however, hardly possess any of the characteristics of the original four holy foods. They whirl up e.g. from countless volcanic craters guided by the natural forces, thus forming the four holy foods adapted for us by transformation. The transformer station is located in the earth-sphere of natural forces and the atmosphere thus produced is held fast by the electromagnetic field, just as we are.

The pure, original elementary powers are likewise present within the earth. The centre of these forces is located in the heart of the cosmic septenary and coincides approximately with the centre of what we call the earth.

These forces flow from the seven north poles to feed all Divine creatures. They are held together, as original atmosphere, by the electromagnetic field of the seven strata of natural forces as this develops according to its original being. The four original elements and the four dialectical elements therefore share the same origin; they are vibrations and emanations of the original primordial substance.

Now let us suppose that the incidental, dialectical electromagnetic field were suddenly to be discontinued; at that very moment the dialectical atmosphere would cease to exist and would disperse in space. We would all find ourselves in the infinite sea of the original atmosphere. As we would not be able to hold our ground there, we would instantly perish for lack of air. We would have to drown in the sea of living waters.

It is a good thing to dwell on this point for a moment, because it follows that our prison is not just a penal settlement but simultaneously a haven of grace where efforts are made to help us reobtain sonship of God. The truth of Jacob Boehme's words is reaffirmed: 'God has assailed this world in its heart, in order to enable us to return.'

Now perhaps it is clear to your consciousness that there are two atmospheric fields. Not one here and another somewhere else, but simultaneously and existentially present, just as there are two electromagnetic fields existentially present. One condition is marked by the state of fallenness and grace, the state of patience and rescue, the other by absoluteness and divinity. Both conditions are simultaneously present in the same space, here and now. No place can be found where the ocean of Divine fullness of life (the pleroma) is not present. The kingdom of God and its life-atmosphere is nearer than hands and feet; it is veritably within you. The great ones who testify to this Divine fullness of life say to us:

‘Look, I am with you always, even unto the end of your world!’ ‘Among you stands one whom you do not know!’ ‘I will give water without price from the fountain of the water of life.’ ‘If you want to drink this water and to go and live in the other atmosphere, you will have to leave your own incidental world, and will have to end your present world. Go, sell what you have and follow me!’

However, in order to leave the prison of your incidental world, you must become master of the stone; you must lay the first stone for a new temple building. But in order to become a master, you must first become an apprentice, an apprentice temple builder!

Chosen as such by experience, you have become thoroughly acquainted with the nature of your dialectical prison and discovered that this world, at the same time, is a place of mercy, because the Gnosis does not wish your destruction; it wants to help you. For this reason a universal brotherhood bridging the chasm between the two life-atmospheres exists. It brings you something of the original living water, in different forms, adapted to your state of being. You cannot dare to take the whole leap and you don’t have to. There are brothers and sisters to help you at every step you like to take, who put your foot on one stone of the bridge which leads from your present state to the other. Why should you be fearful and frightened? There is nobody forcing you to take a step of which you are not yet capable. No brother will ever constrain you. Stay put on the present stone and, when you have the strength for the next step, you will be helped. This is why we are told: ‘Come to Me all who labour and are heavy-laden, and I will give you rest.’ – ‘Seek and you will find; knock, and it will be opened unto you.’

There is but one condition to the path: you are required

to be an apprentice temple builder. Then you will undoubtedly one day become a master of the stone.

What does it mean to be an apprentice temple builder? It means laying the first stone for a new temple building and preparing that first stone in the right way.

May we teach you how to do this? Well then, take a piece of hard stone, i.e. place yourself in front of the stony, hard reality of your dialectical aimless existence. Place yourself in front of this reality with the sharp chisel of right attitude and unshakable determination and with all your might carve into it the stylised rose of the cosmic septenary. This stylised rose is then like a window in your prison through which you are able to look outside.

It was through this rose that Goethe's Faust looked; through this rose, Dante gazed at paradise.

Through this rose, the apprentice temple builder sees with a clear eye. Through this window, the apprentice now breaks, chisels and hews the cross. He clears his path, this way to liberation. In this sign he will be victorious, as was Christian Rosycross.

Then he places his stone before the Gnosis and, while he proceeds on the enduristic path of self-dissolution finishing up his old world, he invokes with the keenness of his weapons the four holy foods:

- Ignis* – the original hydrogen,
- Flamma* – the oxygen of divine reality,
- Materia* – the twofold power of fulfilment,
- Mater* – the moulding, original carbon,

and then he lays his stone in the niche of realization, in the upper hall of the architects. What do you think will happen now?

‘When the day of Pentecost had come, they were all

together in one place; and suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting; and there appeared upon them tongues as of fire, distributed and resting on each one of them.'

The new atmosphere, the ancient spirit-fire, seizes the pilgrim and rests on him, now that he, as one old painting portrays it, breaks with his head and his staff through the sphere of dialectical delusion and gazes at the reality of the stylised rose; no longer as a symbol but as inner possession, as a reality opening up to him. His system becomes a radio-active field of the brotherhood.* He enters the original electromagnetic field. Through the laying of the first stone the flames of the spiritual fire are kindled and the apprentice temple-builder becomes master of the stone.

May you soon behold the rose of the sevenfold revelation of God as a sevenfold flaming fire. May you commence the building of your temple in this brilliant fire.

The Inevitability of the Way of the Cross

Once again we recall to your consciousness the image of the stylised rose as the symbol of the cosmic septenary, the true, divine planet Earth. In this regard you should think neither of the seven planets of our solar system, nor of the various spheres of our field of life, but you should see in it solely an allusion to the holy divine Earth, as it once was and still is to this very moment. It is a system which can best be described as a system of seven globes rotating within one another and having a common centre.

Understandably, the ancients chose a flower, a spotless rose, lily or lotus in order to render a beautiful image of this divine reality. Sometimes we see one flower, at others a wreath of seven flowers, always representing this one idea: the divine, sevenfold Earth, issuing from and eternally existing in the ineffable depths of the universe.

And just as the true Earth is, so must the true man also be. This is the reason why the holy flower symbolizes not only the macrocosm, but also the microcosm.* In order to bring the fallen microcosm back to its original state, man must battle through and experience two processes; he must tread two paths. A path of farewell, of dissolution, of total enduristic dying, represented by a horizontal beam; and a path of new ascent, regeneration, rebirth, transfiguration, represented by the vertical beam. Thus the flower, the rose forms an inseparable unity with the cross.

The vertical beam of the cross is planted in the dark depths of the earth, as proof of the glorious fact that the

path of transfiguration really can be started in the present, in the dark caves of dialectics.*

The horizontal beam of the cross, the path of breaking with nature has no direct connection with the natural basis of dialectics, because this farewell is unnatural and regarded as an absurdity. But that which is absolute folly by the standards of ordinary natural reasoning, becomes divine wisdom when we go the path of endura.

Our hands, first and foremost, are direct organs for action. When the candidate for the mysteries of Christ goes the path of endura, his dialectical natural action is progressively stopped; his hands are thus nailed to the Cross. Then his feet can no longer pursue the usual daily activities. His feet want to tread the new path, the vertical path of ascent, of rising; thus, according to the old nature, his feet too are nailed to the cross.

And at the heart of the cross erected by the candidate within himself blooms a flower, 'the precious jewel in the lotus', namely the spirit-spark atom, one of the tiniest atoms; its smallness is beyond imagination, just as in the plant seed the embryo of the whole plant is present although unimaginably small. And the candidate jubilates: 'O precious jewel in the lotus'; 'O Rose blooming on the cross'; 'Eloi, Eloi lama sabachtani' (O Elohim, how you have glorified me); and at the end resounds the call of liberation: 'Consummatum Est' – 'It is finished.'

We must tell you all this once more, in order to direct your attention more urgently than ever before to the one goal of the Spiritual School. To support your powers of imagination you might, for our part, like to speak of a rose, lily or lotus, or whatever flower you please, as long as you cling to this one goal: return to the divine Earth, the Immovable Kingdom via the twofold path of dissolution and resurrection.

We have already¹ tried to explain that our dialectical field of life is not an absolute unity but merely an isolated part of the cosmic septenary. Starting from this field of isolation, this macrocosmic quarantine station, the person wishing to return to his original home must tread the two paths pointed to by the cross. Then he becomes liberated, redeemed and as proof the rose will bloom.

After all we have written, we take it that you now see that there are two fields of life: the life field of imprisonment and the life field of pristiness. Each of these life fields possesses an electromagnetic field and an atmosphere. Both the electromagnetic and the atmospheric conditions are determined by effects of natural forces. The latter, in turn, are determined by the kind of life, expressing itself within the particular life field.

All of us experience the electromagnetic attraction of the dialectical field of isolation in which we dwell. We are held captive by the effect of the gravitational force prevailing here. These effects constitute the walls of our earthly cell. Within this cell there is an atmosphere which accords with our state of being, due to natural laws. This is likewise a mercy, because, were the atmosphere suited to us to disappear, it would become clear that we lack any organic aptitude for another atmospheric quality and therefore are unable to live in it.

If you realize all this, we now pose a few important questions. Are we now attracted by that other, original electromagnetic field also? Do we perhaps breathe partly in the divine atmosphere belonging to that field? Have we any experience regarding the action of the gravitational force of the Gnosis and its original Prâna, just as we obviously experience the effect of gravitational force pertaining to our field of isolation and inhale its atmosphere with every breath?

The unequivocal answer to these questions must be: absolutely not! – out of the question!

Perhaps you are shocked by this answer but the brotherhood wishes to confront you most emphatically with it to avoid any possible mystification on your part. This answer might seem to contradict the facts, as you could point out that all great messengers of the Gnosis brought us all the redeeming forces of the Immovable Kingdom as the universal remedy. And from world literature you could list many quotations against our point of view.

We must, however, advise you to go more deeply into this problem, with great sobriety and cleaning up the whirlpool of your conceptions. Many, even countless people in our field of existence maintain that they belong to Christ, that they walk with Him, that they see and possess Him. They talk about Him daily, very seriously indeed, but they categorically fail to demonstrate the most obvious and direct proof thereof, namely the proof of total ‘opening of our eyes’, as the Bible puts it. For, as soon as man establishes connection with the electromagnetic field and the atmosphere of the cosmic septenary, a change of a fundamental and structural nature commences and he becomes unfit to maintain himself in the field of isolation.

If mankind as a whole and the pupils in the forecourt of the Rosycross were, at a given moment, struck by the gravitational effects of the Immovable Kingdom, they would be unable to respond, to react; and this contact would then be catastrophic.

Are we not, then, an object of a gnostic endeavour? Yes, undoubtedly, but you should see this endeavour not as an attraction, but as a ‘calling’.

The Universal Brotherhood,* working for fallen mankind, never approaches us with the electromagnetic potential of the cosmic septenary. Above all because this

influence would be a danger to the whole fundamental being of the dialectical state and thus the goal could not be attained, as the people concerned do not in any way possess a suitable organic disposition to merge into another state of being. Secondly, a magnetic influence proceeding to a person fundamentally unable to respond to it always contains a factor of coercion, of dominance and will therefore give rise to actions which do not accord with his inner state.

The Brotherhood demands nothing from you of which you are incapable; it does not want to exercise any constraint on you or force you and that is why it 'calls' you. It calls you to self-freemasonry and it may and can help you only to the extent that you proceed to breaking up the self. If you go one mile with the Brotherhood, it will give you light and strength for the next mile. But remember that for the sake of his own salvation nobody can be exempted from self-action.

The work of calling by the Universal Brotherhood,* concerns a wondrous radiation in our field of existence. It is a radiation wherein, and we emphatically repeat this, all magnetic elements, all factors of compulsion are absent, and yet this radiation does not leave any spirit-spark entity at rest, because the spirit-spark atom possesses a polarity with this radiation. Therefore this action causes a continual stirring, a permanent feeling of being called, awakened.

Just as a radio set can be tuned to a certain wave length and reproduces what is broadcast, so the spirit-spark atom, by virtue of its nature, is continuously tuned to these cosmic vibrations of the Brotherhood and reproduces them within its own system. These vibrations are present everywhere in the nature of our isolation field, speaking a special language to everyone open to them. In every age, brothers and sisters have gone out to mankind to translate this language, to

make it comprehensible, to explain the sense of the calling light and, thereby, concurrently to reinforce the effect of these cosmic rays.

Thus you will be able to imagine that many millions of people in this world are 'called' in the full sense of the word; most of the pupils of the Spiritual School experience this call consciously. To be called, to know that one is called, to experience this in every fibre of one's being, of course brings with it, alongside all the other things, an intense bliss and a great certainty, namely the certainty of being in possession of a spirit-spark atom. There is, however, at the same time a great danger in all this, the danger of developing a false mysticism and of the enormous delusion which can be the result thereof.

Let us suppose that you know you are called. Experiencing the call, however rejoicing it may be, is in itself not yet redeeming. It points only to a typical organic condition in your personality. You possess the spirit-spark atom, this exclusive hydrogen principle, in your heart-sanctuary and therefore you must react to the respective cosmic rays. There are countless people who oppose it for incarnations, denying their true state and clinging to dialectical nature. But there are also countless people who lose themselves in false mysticism as a reaction to that which moves them. How should we understand this?

Suppose that you experience God's call and you talk about it, sing, write poems and otherwise give evidence of it, but for the rest remain exactly the same person as you were before. That is false mysticism! When you continuously say: 'the Lord has called me', but take care to remain in the same old spot.

When a pupil speaks effusively about his being called, or talks about the Brotherhood with a serene smile regarding what he feels in the heart, about the insight he receives but,

at the same time does not show the slightest change in his mode of life, this is false mysticism! Just as a purring cat suddenly extends its claws in self-defence, viciously digging its nails into the victim's flesh, so many a person indulging in false mysticism will lash out and protest full of refusal and indignation when he or she is told that being called presumes a going of the path. The Gnosis demands your entire self, the forsaking of your entire attachment to this nature. In response to its call it requires the offer of your I and the actual proofs thereof. False mysticism makes the grave error of imagining being called to be the end of the process but being called is only an organic beginning, a kind of organic predisposition for the cosmic rays concerned.

If, when called, one refuses to go the path, one inevitably falls prey to the countless negative currents attempting to shackle mankind permanently to the wheel. Every natural religion shows this characteristic and nourishes the ego-drive. Now you can grasp the words of the Lord Jesus when He spoke: 'Many are called, but few are chosen.'

Only when a called person goes the path consistently on the basis of his or her fundamental state-of-being, and when the calling light, as we said, becomes a lamp at one's feet, does the moment come for the first contact by the electromagnetic field of the cosmic septenary. Only then does one begin to be drawn, seized, chosen i.e. one enters a new metabolic process. This too is neither compulsion nor a danger nor a premature birth in the new life, but rather the fulfilment of the parable saying: 'And the father went out towards his son, and embraced him, and kissed him.' Then the prodigal son has returned home. He had to go the two paths of the Rosycross: the path of dissolution and of resurrection. The precious jewel in the lotus radiates in the full brightness of a new morning. The candidate is resurrected

in the new life. Every spirit-spark entity is called to this resurrection.

In closing, a few words regarding Revelation 17. There we read about the cosmic revolution, the agitation connected therewith and the victory of the Lamb. In the 14th verse we read that the victory will be shared by the faithful, those called and those chosen. The faithful are those who, although called, are not yet completely conscious of the fact but still react spontaneously by approaching the Spiritual School out of their innermost being. Those called are the ones who become conscious of their state-of-being and, awakening, make the decision to return. Those chosen are the ones who go the way of the Cross and awaken reborn in the new morning.

No matter on which of these three steps you stand at the present moment; if your motives are pure, your attitude in harmony with the demands and your reaction accords with the Great Law, you will stand on the side of freedom during the progressive division in this world.

We pray that you may share in this freedom that surpasses all understanding.

The ascent to freedom

In the preceding chapter we drew your attention to the nature of the radiation field of the Universal Brotherhood, as it becomes manifest in our dark, dialectical order of time and space. We saw that this radiation field does not act electromagnetically, because this would be futile and highly dangerous, and would give rise to immense catastrophes. For being attracted by a field of life to which one does not fundamentally and structurally conform, in which a damaged microcosm could not breathe, would mean the very end of all existence. Therefore the radiation field of the Universal Brotherhood* is characterised only by the faculty alluded to by us as 'calling'. It is merely intended that its influence be noticed and experienced by those susceptible to this intercosmic calling. This elementary link is the pre-requisite for all work performed by the Universal Brotherhood and is absolutely guaranteed by the presence of the spirit-spark atom.

The spirit-spark atom at the apex of the heart-sanctuary is, due to its nature and structure, fully attuned to this Divine radiation field, because its atomic nucleus contains hydrogen of the same nature. By virtue of natural laws, the fallen microcosm is therefore connected with the Logos from the very beginning. The fallen microcosm in this way remains a child of God and the mystical saying that God knows all His children by name, thus acquires a deep scientific meaning. The word 'to know' should be understood

here as 'to influence in permanent association, thus 'to acknowledge'.

The entity with a spirit-spark atom initially experiences this association through all these remarkable, mysterious and painful experiences in this earthly valley of tears; experiences of a physical, moral and material nature. The entity is continuously agitated, can find no rest thanks to its twofold nature and is permanently seeking, exploring and experimenting. This state can last for many, many incarnations, and the fact that we roam this dialectical field of life in our present familiar state proves that all of us, from the point of time and space, have behind us a period probably of millions of years.

The difficulty which the spirit-spark entity must face during this immensurable period is the mystery of the two natures, the complications ensuing therefrom and the endless confusion which therefore arises within it.

When we talk to one another, work together, think, want, feel and act, we perform all these functions with the ordinary I-consciousness. This I-consciousness or dialectical consciousness has no connection whatever with the spirit-spark atom. Yet you should not frown upon this I-consciousness in self-accusation, in self-humiliation, because you are at present still dependent upon this earthly ego. It is a life-focus urgently needed by your present microcosm for its existence. Were you be able to do away with it at this moment, the new nature within you would not yet be able to take over the direction of your microcosmic existence.

Dialectical consciousness also possesses an atomic focal point located in the head-sanctuary. Just as the Luciferian fire was originally the projection of the Christ-fire in the creative field of primordial substance,¹ so too the atom in question in the head-sanctuary was originally a reflection-

atom of the spirit-spark atom in the heart. The head atom burned in the light of the heart atom.

It was aeons ago, however, that the Luciferian atom in the head-sanctuary abandoned its obedience to the Christ atom (spirit-spark atom), took control of the whole system, disorganised it structurally in every respect and subjugated it to culture over many thousands of years. The image of our reality now perhaps stands clearly before your eyes so that you understand why transfiguration is necessary.

By virtue of its nature, the Christ atom exercises a disquieting influence upon the I-consciousness and deprives it of its assurance. But the reflective effect of the Luciferian atom – by which the soul, the I, was able to live out of the works of God – has disappeared, because the system has been violated beyond repair, both with regard to the soul as well as structurally. A new soul is therefore necessary, a new Luciferian principle, a new reflective factor, and not until this has been acquired can the whole microcosm be transfigured in accordance with its original being.

You will understand that this is a process. A rebirth of this kind, such a tremendously radical event cannot be accomplished within a fortnight. However what matters is that the process be started, a beginning made on the path of sanctification, i.e. of recovery, of becoming whole, original again in the divine sense. The School never ceases to explain and clarify the ‘how’ and ‘why’ of this mighty process, to prove its necessity, to put all factors into the proper light, to point out the causes of your disquietude.

Why do you come to this School? Why do you attend our temple services? Why do you, as a pupil, accept the sacrifices required by a work such as ours? Because you possess a spirit-spark atom!

Your age-old restlessness, your endless searching brought you here. The Christ atom in you now radiates in a personality

unable to react to the call in a liberating manner and this fire drives you on.

From across the Jordan, the stream of your lesser blood circulation, you see the emanations of the Christ atom coming towards you. Do you now speak as John did: 'Verily, He is greater than I, the thong of whose sandals I am not worthy to stoop down and untie'? Do you too now dissolve in the endura like John to enable the life-renewing light-power emanating from the Christ atom to complete its course through your sunken system, through your small gloomy world? In order that, in the process already described, the image of the immortal man may be formed so that one day, after the via crucis of the Christ atom, he may rise from the dead within your being? Do you now understand that the baptism of Jesus in the Jordan too is an event that must physically occur within you?

The restless ego-man, the eternal seeker for light in the darkness cries out, so that it resounds throughout all lands like a cry of pain: 'Prepare the way of the Lord, make his paths straight.' He seeks righteousness and stands like John in his garment of penance in the desert of this world.

Now it may be that you are still prey to the fundamental delusion that you, as a natural being, are able to partake of divine law, in divine reality. But it may also be – and this is expected of pupils of the Rosycross – that you, like the prophet in his camelhair cloak, say: 'Not I, but the Other One!' You know this Other One, because you are disquieted by Him by day and by night, year after year, one life after another. You are called by the Christ atom in you. And now, in your life-crisis you behold the Other One, coming towards you. The radiations of the Christ atom in your heart burn in your blood by means of the thymus; your blood is being pushed upward by means of your life-Jordan, it fills your head-sanctuary and spreads throughout

your entire being. But now you must watch out, whether your reactions are still the same as in the many preceding cases or whether you react, *for the first time*, in a completely new way.

Your old reaction is that you perceive and experience the blood-fire of restlessness and affliction, that you catch and assimilate it to the best of your ability and for the rest you remain as you were before. You can practise this very well. As a result you may be looked upon as brave and respectable, but your nature remains hereby the same as before. With pursed lips you endure everything, or deceive yourself and others with an acquired laugh, saying with the cheap and satanic psychology of our days: 'Oh, everything is fine.' But it is not fine at all; it is exceedingly dramatic.

Your reaction is only new and good when you no longer lie away the other blood-power, streaming through your life-Jordan in the old way but *accept* it with the most profound principles of your I-consciousness, with perfect readiness and in absolute peace and inner joy. The messenger of the Christ atom, approaching in the blood, will then be *baptized* by your innermost I. Then your innermost natural I will definitely be linked to the Christ atom.

This is the great miracle of the baptism in the Jordan at the beginning of the Gospel. It is the final phase of the first process of sanctification, the first voluntary reflection of the Christ atom in the Luciferian head atom. It is the moment when Lucifer falls down from his stronghold in heaven. The new morning star has not yet risen but its bright light has announced itself. The endura has begun.

The Spiritual School now endeavours to make this beginning a reality within you. When this glorious beginning of the sanctification process has manifested itself within you, you have become a person destined to freedom, a chosen one!

Dealing with these things in the preceding chapter, we drew your attention to Revelation 17, where the beginning of the victory by the Lamb is indicated in three stages. 'The faithful, those called and those chosen take part in this victory', says the Apocalypse, i.e. three groups of spirit-spark entities can be led into freedom in a cosmic revolution. In order to understand this, you must compare this statement with the essence of the Gospel.

At the beginning of the first evangelical process of sanctification, John is born; he then becomes a prophet; ultimately he becomes a Baptist. Then he disappears and Jesus comes to the fore. The Apocalypse calls the first stage that of the faithful, the second the stage of the called, the third the stage of the chosen.

If, driven by a true innermost urge, you approach the Spiritual School in the absolute conviction that you must abandon this nature in order to enter the other nature as a microcosm; if you are of this conviction on the basis of the endless fire of experience, you are at the first stage. Then you are born as John, then the Gospel has written its first characters within you. Then the Luciferian atom of the I-being will offer its first enduristic proofs and it is logical that, from this moment on, the microcosm takes on an entirely different position within the force field of the Universal Brotherhood. He partakes of the blessing of faith, the foretaste of freedom. That is the birth!

On this basis, the candidate can enter the second stage, the stage of the prophetship. He demonstrates with his life: 'I must decrease, but He, the Other One, must increase.' He is no longer the humanist, who repeats these words although focussed on the earthly kingdom, but explains: 'Make the path straight for our God.' He is a crier in the desert. He is a called one, making his I-being, his Luciferian fire, which he knows to be unworthy, more and more subor-

dinate to the Christ atom. Thus the foretaste of freedom becomes a certainty. This person becomes an unshakable one. He says: 'Not that I have already attained it, but it comes!'

And the next day John sees Jesus coming across the Jordan. Now the candidate becomes the Baptist, one irrevocably bound. This occurs in the temple of his profoundest inner being and he can speak like Simeon: 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy saviour.'

Just as in our temples we ascend the place of service by three steps and are already connected with the place of service at the first step, so also the evangelical ascent to freedom is characterised by three stages. The birth of John already causes the linking with freedom. To release this liberating faith in the heart does not require a superhuman effort by anybody, because 'the precious jewel in the Lotus', the Christ atom, is there. This atom, situated at the apex of the heart-sanctuary is, due to its nature and structure, entirely attuned to the divine radiation-field. The jewel is illuminated by the Gnosis day and night and we need only walk in this light.

It makes no sense and is proof of nervous strain or inward reluctance when, at the beginning, we continuously talk about the end of the path still completely hidden in mist.

Seize the glory and light of the attainable beginning! Then the day will dawn when your entire microcosm walks in the light, just as the precious jewel in the lotus abides in the light. Stop the constant talk and theorizing. Take up your tools and lay your first stone as a true mason.

The living gospel of freedom

As already mentioned, there are in this world, millions of spirit-spark atom entities. A dividing line runs across the ranks of those touched by the cosmic light.

Beneath this dividing line are those countless groups of seekers, who, though they possess a spirit-spark atom and consequently find no inner peace, still hold fast to dialectical values out of ignorance, lack of adequate instruction, intentional misleading and their own fixation on earthly things.

Above the dividing line are the spirit-spark atom entities who start reacting to the calling Light of the Universal Brotherhood, driven by distress of the soul, insight and on the basis of their own decision. These spirit-spark atom entities above the dividing line can be divided into three groups, into three states-of-being. The Bible denotes them as: the faithful, the called and the chosen ones or, it distinguishes between their states as follows:

- 1: the birth of John:
the first linking with the liberating Light, the foretaste of freedom;
- 2: the gift of prophecy of John:
entry into the service of freedom;
- 3: John has become the Baptist:
the elementary oneness with freedom.

Whoever knows how to awaken the liberating faith in the

universal mysteries in his heart thus ascends the first step of liberation in Christ and thereby joins those above the dividing line. This liberating faith has nothing to do with bowing before intellectual authority or being dragged along by mystical emotions or the ego-drive of self-maintenance. No this first elementary stage of liberation demonstrates itself microcosmically, anatomically and physically. Therefore it is said that the truth, reality, must set us free.

One can convince oneself of many things, one can also mystify other people for a long time, but only facts can be of use to the pupil and give him inner certainty. It is a matter here of a new anatomical state, which first demonstrates itself in the heart and head-sanctuaries and then, carried by the blood, spreads throughout the whole state-of-being. Though a heightened vibration of the Christ atom and with the aid of the thymus, a new blood-power is set free: a new hormone!

This new blood-power streams first through the 'Jordan', or lesser blood circulation,* reaches the head-sanctuary and its centres. The new state of faith-certainty thus becomes a fact as soon as the Luciferian or reflecting atom in the head-sanctuary begins to show some ability or inclination for projection, i.e. when it begins to react positively to the impulses of the Christ atom. If this ability is present, then at that moment Jesus is baptised in the Jordan, i.e. the new blood-power, the new hormone of the Christ atom, can assert its influence in the entire system controlled by the dialectical I. Jesus then commences his course through the little world of the pupil.

These processes become possible as soon as the dialectical I recedes both psychologically and physically before the Christ-I: the pupil perishes in Jesus the Lord, John is

* See Glossary.

imprisoned and beheaded. The threefold process of liberation is based on this physical foundation. Whoever ascends the first step on this path will immediately and spontaneously give evidence of it in all his activities, in his mode of life, without any coercion, entirely as a matter of course.

This whole path is described for us in the gospel with utmost precision. In spite of all the mutilations to which the Bible has been subjected, the truth still radiates through all deliberately created veils. But you can read this truth only when the gospel is written in your heart. Then you will not waste another word on all the mystical and occult one-upmanship but at most smile about it. For whoever is able to read the truth in the only possible way, is your companion in the Christian mysteries. The mode of life of yourself and this companion are then identically focussed and any misunderstanding is excluded: then there is unity, freedom and love. And whoever is and acts differently, whether in an intellectual or a mystical sense, and whose mode of life gives testimony of this, has not yet met Jesus the Lord at his Jordan of life. And this encounter cannot be forced.

So be still, do not waste words, radiate love and be 'wise as the serpents'. The great brotherhood of man does not need to be founded: it already exists in all those who are above the dividing line. You will be acutely aware of this as soon as the gospel is written in your own heart.

When a pupil approaches the Spiritual School as a result of true inner need, in the absolute conviction that he must leave this nature in order, as a microcosm, to enter the other nature, and he arrives at this insight on the basis of the endless fire of experience as a seeker below the dividing line, then he is born as John. This is the first page of the gospel.

After some time the Christ atom begins via the thymus to produce a new blood-power. Jesus the Lord, the Saviour is born. This is the second page of the gospel.

John grows and Jesus grows. The living idea of the enduristic path ripens within John and he gives evidence of it: the tarnished mirror of the reflective atom in the head-sanctuary becomes clearer and clearer, the covering is removed from the countenance and the new-born Jesus grows in power and grace. This is the third page of the gospel.

And – how can it be otherwise – at the appointed time John sees Jesus coming across the Jordan. The new blood-power can assert itself in the head-sanctuary in a liberating sense. John baptizes Jesus and then recedes. The I of nature gives itself captive to the self of the Christ nature. The fourth page of the gospel has been etched into the blood.

John is imprisoned but is affected neither by mystical emotion nor by intellectual speculation. He is the objective observer who keeps himself free of all fantasizing. Therefore, when the new blood-power seethes through all the fibres of his being and Jesus has begun his travels and called his disciples, John sends a messenger to Jesus with the urgent question: ‘Are you the one who is to come, or shall we wait for another?’

Can you sense that, by posing this problem in one’s own self, a continual check is maintained on possible tricks of the imagination, on sabotage by the reflection-sphere? Thus the pupil reads the fifth page of the gospel in his own system.

Jesus continues to call his twelve disciples and to confer upon them his first teachings. Who are those twelve disciples? They are the twelve pairs of cranial nerves which spread out from the head-sanctuary like branches of a tree, controlling and directing the whole system. If there is to be a

new state of consciousness, then the new consciousness – the new soul – must also know, direct and drive the whole being. The twelve pairs of cranial nerves must therefore be placed entirely under the control of the new blood-power. They must be fully attuned to it, in order thus to be made true servants, disciples of the Lord.

Thus the pages of the Holy Book of Life are successively turned, after the seals have been broken. All these pages bear witness to the way of the cross, to the perishing of the old I-being in Jesus the Lord, and this whole process is written on the tablets of the heart. We see clearly that this evangelical *via crucis* is not an intense suffering, a horrible dream with emaciation of the body and sorrowful, emaciated faces, but a path of joy, a joyful message, etching its consecrated language indelibly into the being of the pupil. It is a path leading to resurrection.

While the earthly dwelling is thus broken up according to plan, a new house of God grows out of the Heavens, one made not with hands, namely the image of the immortal man. When this image has been conceived, born, has grown and comes to maturity, the candidate is told: 'It is to your benefit that I depart – and I will send the Comforter to you, the Holy Spirit; He will bear witness to me.' And Jesus leaves: the new harmonious force ceases its work after completing its task.

Now the last, most sublime page of the Holy Gospel is written, if by the sound of trumpets and the force of a gale, for the immortal, the imperishable, the new-born one enters the being prepared by Jesus and fills the whole house. The Pentecost fire starts to blaze. The true apostolic circle is formed.

And now the Apocalypse, the Book of Revelation has been unlocked. The apostolic circle reaches the whole world with its glad tidings and writes letters to the seven

communities of spirit-spark entities, explaining the process, calling, supporting and rescuing. So ultimately a countless multitude is formed, clad in clean white robes, redeemed from the blood of the earth.

The golden evangelical message, engraved in hearts, ends with a prayer for all those belonging to the great Brotherhood of Man, but who have not yet come: 'The Grace of the Lord Jesus be with you all!' This means, brothers and sisters, standing at the beginning of the revelation of salvation in Christ: 'May the blood-power of the Christ atom in you soon set you free. May the Gospel be written in your hearts from beginning to end, to the very last letter.'

This is the apostolic blessing of the apostolic circle, the inhabitants of the Third Temple. This blessing differs from all others by its power. Here is no mere pious wish; no, this prayer is even able to touch an almost petrified and numb heart as long as there is but a small spark of life present. Whoever is awakened by this heart-cry with the last words of the gospel must himself begin with the first words, because only truth, reality, are able to set him free.

Perhaps you now realize what reading the gospel means. Perhaps you now understand what preaching the gospel means. Perhaps you can now make a real resolution: the resolution definitely to leave behind everything that natural mysticism and occultism have spoiled in you. This lies piled up in your heads and your hearts, as immense ballast. You must clean your temple of this. This is a page of the gospel which you must not forget! Remember that the path to liberation is a path of self free-masonry. By nature, you perhaps act on the assumption that you will be the subject of a special, personal hierophantic effort; that at a given moment you will be abundantly supplied with masters and adepts. This, however, is not the case!

A fundamental, universal, cosmic Christ radiation

exists. Yesterday, today and billions of years ago, this radiation was and is exactly the same. It does not change. This universal grace is and remains eternally unchanged unto itself. It is the same radiation which disquiets the spirit-spark atom entities below the demarcation line, urging them in despair through the world and which leads the candidate-pupil into the Immovable Kingdom. It is the same force which causes the sinful seeker to fall down on his mistaken path and moves the apostolic circle to so-called miracles.

In this universal radiation the entire work must and can be accomplished. Whoever asks for more, who demands more and who passionately craves for salvation, to him are spoken the following words: 'Let my grace suffice.'

You should especially remember this page of the gospel. For, if you forget this primary law of liberation, your fate will be like that of the countless people who did not yet know, or have forgotten again. Then the reflection-sphere will hasten toward you. Then hordes of masters and adepts will come, then everyone can have what he wishes. Then, too, a message will be written in your hearts but it is the language of suffering. It is the great masquerade, the miserable parody of the gospel of freedom. A *via dolorosa* as intended by the earthly hierarchy will then be your revelation of salvation. Anyone can train himself for this hierarchy with its countless subdivisions, receive freedom from the wheel at the expense of others and ascend the highest regions of the reflection-sphere, the core of the Luciferian field. It is a state of being which must continually be defended. In order to ascend to this *Devachan*, one must go paths requiring the way of immense suffering, of personality culture and personality division.

In the past there were people who realised and taught that this *Devachan* is actually the pinnacle of delusion and

that the candidate finally must also voluntarily renounce this so-called eternal heaven. The Spiritual School, however, shows you a better way, a more efficient way, a path of joy and happiness, the universal path. It is the path on which, by self-freemasonry, by self-annihilation, one raises oneself directly into the universal extra-cosmic radiation field.

May this unshakable grace suffice you. Follow the way of the universal Christ Mysteries and proclaim these glad tidings by writing the liberating gospel in your heart.

Knowledge of the nature of death

You will recall that we already wrote about the origin of solids, liquids and gases in the chemical sphere of the material world, and explained that all these solids, fluids and gases in our sphere originated from ethers existing in certain conditions in the reflection-sphere.

These fundamental ether states are determined by the magnetic field of our nature-order, while the character of this magnetic field is determined in turn, by the natural powers from one of the earth-circles which react precisely to the nature and behaviour of man. Thus one must clearly recognize that this desolate field of life was created by man himself; for *outside* the material sphere and its reflection-sphere, the etheric conditions are quite different, as the intercosmic ether originated directly and harmoniously from the original primordial substance.

It is well, however, always to take into consideration the possibility that you do not yet possess this clear insight. It is quite possible that you affirm the dialectical manifestations and completely agree with what the Spiritual School* says about this, but that you lack insight with regard to the causes of dialectical manifestations. The lack of this knowledge constitutes a danger, a fatal retarding factor in your development as a pupil. If insight into the causes of this our dialectical field of existence truly existed, many in the Spiritual School would react spontaneously in quite a different way.

Pupils still react too much on the horizontal plane. This

always betrays lack of clear insight. In such reactions people argue – although all argument is a waste of energy – and are inactive as regards deeds of absolute necessity. Thus many persons fill their days with trifles and are feverishly busy with the superfluous although they show a readiness to go the path by virtue of the pain and trials of dialectics and of the homesickness awakened by the spirit-spark atom.

In this state there is but one escape, we must learn the causes of the human fall. We are convinced, that many people believe they have something to say on this matter. You may perhaps bring out a pile of books, or you may not even need them, because the well-trained chambers of your right brain-hemisphere are ample filled with knowledge.

First the Bible and the representatives of other sacred books are quoted. We hear once again of Adam and Eve, of paradise and the serpent, of: ‘in the sweat of your face you shall eat bread’ and ‘in pain shall you bring forth children’, of the tower of Babel and the confusion of languages; of the great flood and drunken Noah. Then come endless series of mystical and occult commentaries: ‘It is written thus’ and: ‘This is how it is intended.’ ‘That’s when and how it continued. And now we are left with the muddle and we are as we are.’ We all have a pain in the neck from looking back into pre-history. We have different opinions because the field of external history is full of speculation as too is the field of nature’s memory, for no two people, able to read in the memory of nature, read the same thing therein. Because of the misunderstandings, new books again are written and we follow new authorities, until ultimately these too, derided and rejected, are supplanted by others.

Suppose that you studied the entire world literature on the causes of the fall and that, in this respect, you possessed a formidable body of ready knowledge. Would you then be

one who knows? Would you then be unanimous in this knowledge? Certainly not!

The author of this book can speak from personal experience in this regard. From the moment a child can read until a certain psychological point, he devoured whole libraries much to the despair of all his tutors. He reacted to a boundless intellectual hunger, but drowned in the fruitless toils of thousands of opinions.

How many people have perished in such a storm, in such unbounded intellectual drive? Only those who weather this storm, who heed this impulse, because they want to be 'fishers of men', are plucked from this academic ocean by the net of the Universal Brotherhood* and cast onto the land of concrete reality, namely the reality of the *here and now*.

You can, you must determine the causes of our fall from the reality of the here and now. You must not seek these causes in unknown predecessors, you should find them within yourself!

Many flounder in mortal danger in the academic ocean of their intellectual and mystical seeker's drive. It is into this sea the Brotherhood throws its net, a net which has not been meshed with a series of words, but which consists of a method leading to fundamental self-knowledge. Whoever really knows him or herself, possesses clear insight and accordingly opens his whole system to powers of help. These powers transfigure the system. In this salvation process you yourself become one of the strands of the fishing net and together with the others you become fishermen of men. This is why the words 'Know yourself' stood above the entrance to the old mystery temples. Whoever knew himself was able to enter the gate of the temple, was able to penetrate into the sanctuary and sanctify himself, i.e. make himself whole.

Whoever is in danger of drowning in the academic sea has fallen into that ocean because of the myriad problems of existence. They are busy fishing the philosopher's stone out of that sea. The Lord Jesus speaks of them: 'Follow me and I will make you fishermen of men!' Following Christ primarily means clearly recognizing that man himself has created his own desolate field of existence and that his prison walls are maintained by himself. Whoever ascends this first step undoubtedly sees the second in front of him.

Our microcosm is like a pillar of atoms. This pillar is fed:

- by reflecting ether, partially in the form of hydrogen;
- by light ether, partially in the form of oxygen;
- by life ether, partially in the form of nitrogen;
- by chemical ether, partially in the form of carbon.

These are the four foods of the human atomic pillars. Why do we receive these foods? Why does combustion take place in the atomic pillar by consequence? In order to make life processes possible. Life processes are processes of production: The four ethers, in the state in which we receive them to be processed in our system, cause various substances and forces to be produced in our life-pillars.

Let us take breathing as an example. The substance we inhale is quite different from the substance we exhale. We exhale carbonic acid, among other things, an oxide of carbon, a combustion product, a transformation of chemical ether.

You probably know various properties of carbonic acid. The atmosphere naturally contains carbonic acid, because it is produced during the respiration process of human beings and animals and during combustion or decay of organic bodies. Without assistance, our atmosphere would undoubtedly contain more and more carbonic acid, which would prove fatal since a flame exposed to carbonic acid is

immediately extinguished. All combustion processes would become impossible in such a surplus of carbonic acid in the atmosphere and all life would literally be suffocated.

In this emergency the vegetable realm comes to our aid. The leaves of a plant absorb carbonic acid and give us oxygen in return. Thus the vegetable realm stops us from suffocating at a given moment from a product of our own life-pillars. Researchers have investigated how much carbonic acid the atmosphere can contain without causing the death of a human being. It is said that an average human being can tolerate five per cent carbonic acid. But note the fact that it is always present in the atmosphere though at a much lower percentage! Now think of your house, your living room and your garden. You spend a very large portion of your life in your house, you breathe there and thus produce carbonic acid. All the plants in your house, your room and your garden breathe in your carbonic acid products to their hearts content.

Both for you and for your plants, this is a blessing. For if there were no carbonic acid, there would be no plants and without the plants you would suffocate! Thus the vegetable realm and its providence is a vital necessity for dialectical man. The more the decay and the consumption, the more carbonic acid; the more carbonic acid, the more plants, and the more plants, the greater is the possibility of life for man.

Now, the plants return oxygen for the carbonic acid they receive from you. This is not high-quality oxygen, however, but a by-product. One might say that it is somewhat similar to light ether, but it is darker and a great deal slower in its vibration. This low-quality plant oxygen now mixes with the other oxygen in the atmosphere, which we breathe once more and again produce new carbonic acid...

Perhaps you can now see this life-chain before you and

recognize that you live from the grace of the vegetable realm. Perhaps you will discover as well that, considered in the right light, all this is a terrifying, a very concerning degenerative process. But before we explain this more fully there is something else.

Carbonic acid is a product of chemical ether; but the three other ethers are also transformed in our life-pillars. Just as carbonic acid is lethal for us, so too are the other by-products to the same or an even greater extent.

The by-product of carbon renders the vegetable realm necessary for our survival. The by-products of life ether (nitrogen), of light ether (oxygen), and of reflecting ether (hydrogen) require, besides the vegetable realm,* the realm of insects and microbes,* of animals* and of elementals;* once again: for our sake! For these realms assimilate all things which would otherwise cause our immediate death. They live, they exist literally upon our deadly radiations and give us the decomposition product of these deadly radiation again in return.

Now, is it surprising that these realms, living and existing from the deadly fumes of our existence in self-maintaining passion, severed from God, persecute, consume, devour, mutilate and defile one other? How is it possible to see any beauty in them? How is it possible to expect anything from them? Do you see this horror of natural law clearly before you? Who can truly *live* in this hell?

Is it now clear that you live in a fallen state? That you still continually co-operate in this fall just by your present human state? That mankind is plummeting at breakneck speed towards nuclear horror, devoid of all reason? Through natural science it can be proved with precision that every second of time we participate and co-operate in a cosmic catastrophe; that although primordial man once

received the breath of life from the Gnosis, in this order of existence we permanently exude the breath of death. Even a child can understand that the natural realms, necessary to protect us from our own breath of death, must fail in this task.

Man consumes more and more synthetic foods, ever larger areas are cleared of forests and cultivated, microbes and insects are increasingly combated, diseases are suppressed, carcasses burned, animals replaced by machines. What else does man do in his self-maintaining existence? He combats dangers, but thereby unleashes others. It is a futile endeavour. The deadly forces brought forth by the human life-pillars, which can no longer be completely absorbed by the protecting realms of nature, are becoming more and more numerous and extensive. The breath of death is continually gaining ground and the outcome of all this can be nothing but an atomic explosion, which we term a 'cosmic revolt'.

Did you know that all of the diseases which scourge mankind are caused by one of the subhuman realms of nature,* i.e. by realms necessary for transmuting various products of our life-pillars which are dangerous to us?

Think of the mosquito, a stinging piece of poison, causing many diseases. The insect lives from atomic products of our life-pillars. It attacks us in blind reaction, for every creature turns in self-maintenance to its creator and preserver. What is the consequence? The mosquitoes are being exterminated which is understandable. Other insects which take over their task are also attacked in their existence. Microbes and different kinds of viruses which afflict our bodies are, for the same reason, being combated. We do all this – we must do it – because we cannot do otherwise! But should we succeed in exterminating these germs, we would then completely fall prey to the super-poison

produced by ourselves. Thanks to the biological functions of the subhuman kingdoms, we have suffered up to now but a retarded and therefore greatly reduced reaction.

Can you imagine a greater tragedy? To fight disease, to pursue good health and thereby inhale our own deadly fumes in abundance.

Whoever clearly sees all this and realizes it, whoever inwardly possesses this insight of nature regarding the human condition, has self-knowledge. Such a person no longer allows his books to speak and stops his furious attempts to keep his head above water in the academic sea. In him there is only one resolution, only one yearning: the resolution to terminate his nuclear state of unholiness and the longing of the heart for salvation through the breath of life.

*As a hart longs for the flowing streams,
So longs my soul for Thee, O God.
My soul thirsts for God, for the living God.
When shall I come and behold the face of God?*

The delusion of dialectics

In the preceding chapter we tried to allow you partake of a new insight into nature with the aim of leading you to self-knowledge which is the door to the mysteries of the divine Man. We discovered the naked reality of the essence of dialectics.

We saw that the life-pillar of dialectical man produces various deadly radiations and forces which would immediately destroy him existentially and make his existences completely impossible, were it not for the existence of some natural realms in our world-order which draw their 'life-substance' from these forces and, therefore, partially absorb the deadly radiations of mankind. The fact that dialectical man exists, renders the various subhuman, natural realms necessary. These realms owe their origin, their appearance to our deadly miasmata, to our manifestation reality. From this it is evident, how much they are one with us and are proofs of the causes of our fate, of our karma. Therefore, although intended as our life preservers, they are simultaneously our menace, our enemies and in accordance with their original cause of existence, they are also in conflict with each other.

Dialectical man produces a powerful, manifold, unholy, pernicious force. Although this unholy force is temporarily and partially suppressed by the presence of the natural realms concerned, it will in time catch up with him in dif-

ferent ways, due to the effect of the law of causality.

Thus the true seeker of the path of liberation perceives in what a horrid world-order he lives, and how, merely through the functions of his being, he is an accessory to the general world tragedy. He is convinced that he exists and participates with his whole microcosm in an undivine world-order. Therefore his whole heart thirsts for God, for an absolute divine reality, by which he knows himself to be called. Thus the pupil becomes more and more conscious of his wretched dialectical reality.

Whoever does not yet possess this self- and world-perceiving consciousness, will continue to try to obtain fulfillment of his wishes on the horizontal line. He will continue his strivings for earthly pleasures and pursue what is known as: 'the best gifts of the earth'. He will exult in supposed possessions and feel deeply hurt when they vanish like a mirage. This pursuit and disappointment will come and go many times, they will keep the person extremely busy for many years, perhaps for many lives, until, due to persisting painful experiences, the reality of the true insight into nature finally dawns on his consciousness.

Then the seeker experiences the truth of the words of Proverbs: 'All is vanity and vexation of spirit.' Everything here is deception, a phantom, absolute delusion. Moreover all this brings and constitutes immeasurable pain and indescribable tragedy. Therefore, he stops all his strivings on the horizontal line, as well as regards thinking, feeling, wanting and acting, and lifts his eyes to the hills, from whence his help comes.

As long as you still seek for life realization in this nature, as long as you still pursue civil, social, political or humanistic aspiration in this order of nature, you do not as yet share this point of view. You cannot be forced to this point of view, nor can you elevate yourself to it by decision. You

must grow towards it, mature towards it by experience. You must through experience possess the knowledge, that your life-pillar produces and spreads death in *all* its activities, that this death is taken up by what you call 'life-realms', but that the latter have nothing in common with life and transmit your deadly products anew in countless other forms. In this way, your deadly forces unleash and spread disaster and therefore your existence, in the truest sense, produces grief, suffering and death.

When you do possess this knowledge, this insight, you no longer wish to participate in this maelstrom of torment, because firstly you have tasted dialectical reality right to the dregs and secondly you will no longer fall prey to any delusion whatsoever. These are the two pillars upon which pupilship must be based, because they enable man to direct himself completely towards the one goal of divine reality. Only then can he truly seek for and knock upon the door of the divine mysteries. Unto him is said: 'Seek, and you will find; knock, and it will be opened to you.' Only then can he voice the true cry for salvation.

Our prayers for help are usually the consequence of incidental troubles caused by our concessions to delusion and our lack of true insight into nature. When one trouble has just disappeared, we are often diligently at work creating the causes for another difficulty.

However, the prayer for help to which the brotherhood always responds is the consequence of a state of the soul in which clearly resides the words of the Buddha, the perception that 'if this earth were all that the poets dreamed of, if all disaster were swept away, every pain brought to an end, every joy made more profound, every beauty more sublime, even if everything here were raised to the summit of perfection, the soul would still become weary of it all and, freed of all desires, turn away from that. This dialectical earth has

then become a prison for the soul and, however nicely it may be adorned, the soul longs for the free and unrestricted atmosphere beyond the surrounding walls. And the so called heavenly world of the reflection-sphere has for it as little attraction as the material sphere, it is weary of this too. These celestial joys have completely lost their power of attraction.

One's own mental and emotional enjoyments no longer give even the slightest satisfaction . Indeed they too come and go, transitory as they are, just like the perceptions of the senses; they are limited, temporary, unsatisfying. The soul is weary of all these changes and out of this weariness it cries aloud for liberation.'

Many seekers will, at some time or other, have known something of this state of being, of this idea of the worthlessness of everything, it was mostly nothing more than a glimpse of consciousness, after which superficial things again established their total control and the glamour of delusion with its seductive joys once again lulled the soul into a state of contentment.

You will understand that delusion often presents itself to us as joy, beauty and glory. The delusion of this world possesses many perspectives which, to a certain extent, are highly respectable and noble. These perspectives are suggested to us by forces which do their utmost to make of this world an 'order' acceptable to the Gnosis and in harmony with it. These suggestions can in a certain respect be called noble and respectable too. Thus years and lives can pass filled with these noble deeds. Our days can be filled with numerous utterly selfless endeavours; we are burdened with humane activities. We want to improve and heal mankind, we pursue a whole series of practical ideals and rejoice at every milestone.

The stamp of all this unselfish endeavour, of all these efforts, of all this struggle expresses itself in our entire personality. Our eyes speak of the remoteness at which we gaze, of all we assume to be certain in the future. Assume to be certainty..., but that is delusion and delusion is mental illness, madness!

If we pay close attention, we see this madness glowing like fire behind the pupils of the eyes. This fire of delusion burns very strongly in the world. Art, science and natural religion demonstrate this. It blazes in natural occultism and humanism.

This lake of fire, this burning flame is not kindled by conscious, deliberate wickedness, but rather these red flaming tongues ascend to heaven in a continuous potent effort to make this world-order acceptable and to make all divine powers work for this plan.

The largest natural-occult brotherhood of all times works at the execution of this plan, but without even the slightest success. It has trodden all paths in order to attain its goal, and though its intention was originally noble and unselfish from a certain point of view, it began in the distant past to use force in order to achieve its aims at any cost. But force requires power and the assertion of power requires means of power.

Do you recognize the tragedy of this brotherhood, the absolute consequence of madness? It plunged itself into an immeasurably deep abyss. In order to eliminate all opposed to it, it instituted its own law, established courts of justice and passed sentences. In order to execute a sentence the respective means are necessary. And so the means were provided. Thus prisons, torture chambers, murder and killing came into being.

So there was and is an almost general imprisonment of all mankind. We are prisoners of this nature not only by

our natural state, but also as a result of the magic of the brotherhood concerned. In every district of our cities, in every village and settlement in a huge part of the world there are buildings in which the magic of permanent imprisonment is exercised, so that countless millions of men and women lie bound, body and soul, and other millions are restricted in their freedom of movement to a great extent.

By very ancient methods, deriving from ancient Atlantis, pernicious ether-preparations are radiated into the atmosphere, hour by hour. Numerous black magic subcurrents are therefore an inevitable accompanying phenomenon of the once noble goal, born of the fundamental delusion of dialectics. Just as the said brotherhood has the material sphere firmly in its grasp, so too is its power firmly founded in the reflection-sphere. There too it rules, together with its companions, through magic.

After this explanation you can perhaps imagine what it means when a person is excommunicated by these natural occultists. Such a person is struck by a radiation, personally directed and opposed to his or her life vibration, both here and in the reflection-sphere. What this means for someone who knows nothing of the liberating life, you can probably imagine. When such a person dies, he or she is immediately haunted in the hereafter by a violent, disquieting force, so that he is usually very quickly urged to an incarnation completely determined for him by outside forces.

We confront you with this reality which leaves none of us untouched in order to show you where all delusion invariably leads. First there is Judas, the noble one, the great idealist, the man who wants to be a fisherman and saviour of men. Then Judas is called as a disciple and as such takes over the administration of goods of exceptional value. When the path of Christ leads out of this nature and the voice resounds: 'My kingdom is not of this world!'; Judas,

because he has no knowledge of nature and does not see through the delusion, and consequently is neither able nor willing to go the path, will first be a strategist and seek a compromise, only later to end with treason and murder.

Yet this evil, born of the goodness of this world, this irresistible dialectical law, transmuting all good things into bad, is not able to seize a single child of the Gnosis! The result of all worldly strivings, of all organised dialectics will be self-destruction, like the end of Judas, at the very instant the dawn of the morning of resurrection colours the eastern horizon. Therefore, if you wish to set your foot on the path, the hollowness and uselessness of all dialectical manifestations and experiments must become a permanent item of consciousness in your soul. Then you must understand that even the noblest and most unselfish endeavour, begun and carried through in delusion, will sooner or later irrevocably end in crime against the universal light.

Without this insight, without attaining this state preparatory to leading to liberation, no one will set foot on the path or enter the first door to the mysteries. But when you have penetrated to this state of consciousness, you stand before the door of the path. Only then will you leave the dusty road of the wheel's revolutions to climb the temple mountain firmly resolved to escape the slavery of life in the material sphere and reflection-spheres and to gain the freedom on the summit of the mountain of attainment.

To set foot on the path does not yet mean to attain the great goal, but to enter a way leading to that goal. A way upon which all things of this nature, inasmuch as they have penetrated the microcosm or become entwined with it and all things which have been fundamentally spoilt in the microcosm, must to be utterly relinquished so that, step by step, all prerequisites are met for transfiguration of the entire being in a new light and a new power.

There are pupils who have set their first hesitant steps on the path. They may bask themselves in the grace of the rising dawn. We feel obliged for their sakes, however, to sound a serious warning with the greatest emphasis, because great dangers lurk on the path of transmutation and transfiguration, one of them of a most remarkable nature. If you fall pray to this danger, you first begin to doubt the absoluteness, the reality of the path. Then you will deny the transfigurist path and ultimately be irrevocably driven to deeds directly opposing the Spiritual School; then you will attempt to kill the Spiritual School.

This triple signature of betrayal consisting of doubt, denial and threat is so utterly classic that one encounters it everywhere in world history, even to the present hour. Think for example of Augustine, formerly a pupil of the Manichaeans, who later became one of the founders of the above-mentioned brotherhood.

All dialectical brotherhoods in this as well as in the reflection-sphere, with all their hierophants, adepts and candidates owe their origin and existence to this great initial danger of the one true path. All dialectical brotherhoods were founded by failed candidates of the transfigurist School and they fill their ranks with those who for the same reason, make this experience in our times as well. Thus doubt, denial and threat do not approach the School from outside; they originate in the forecourt of the Spiritual School! First comes doubt, which is still a negative stage. Then an activity develops which becomes increasingly vehement: the denial, at first harboured in one's own heart, is communicated to others. At first held only in secret, it is declared under a growing inner urge more and more openly. Then the denial takes shape; it is organised, a plan emerges.

And, how could it be otherwise, this plan is discovered,

just as the first vague signs had already been discerned. When in the Spiritual School all come to the table to be fed with the heavenly bread, the morsel is consciously given to those who bear this Judas signature and the mantramistic words resound: 'What you are about to do, do quickly.' Thereupon Judas goes out into the night of his own self in order to proceed from denial to the stage of threat, which can have but one end, one fatal end.

How then does this danger arise, to which many a person fell and falls prey? This danger arises through the state of the two persons, the two existences within the microcosm.

Two figures in the microcosm

A threefold phantom menaces the pupil at the beginning of the path: the phantom of the two persons or two existences in the microcosm. Every pupil wishing to tread the path of transfiguration will encounter this phantom in threefold guise.

First it will spread doubt within the pupil, doubt amongst other things regarding the nature of rebirth as it is proclaimed and made possible by the Universal Doctrine, a doubt which is brought about in quite a natural way. Secondly if doubt finds a favourable soil in the pupil, negation will gain power over him so that thirdly a threat will develop. He will threaten every servant of the Universal Doctrine and every activity of the bona fide Spiritual School. He *must* threaten them out of fear and opposition, out of need and anger, because he wants to smother his own inner voice of the spirit-spark atom.

The light of the Gnosis which shines into all hearts, is a hindrance to such people. They will oppose it, try to extinguish it, but you no doubt sense how impossible this is. For this reason we told you that such a threefold activity can have but one end: suicide, the spiritual death of the misled pupil and his adherents, the coming to a head and acceleration of their dialectical demise.

The tragedy of this drama in all periods of world history is so intense, so breathtaking and alas so utterly unavoidable for so many, that it is deemed necessary to speak about this in a cautionary and instructive manner. The teachings and

explanations concerning the two existences in the microcosm have always belonged to the more clandestine side of the work of the Brotherhood. They were always passed on orally to those who needed them to find their way. However, in the eschatological period which mankind has now entered, many things which up to now were hidden, must be revealed for the following reasons:

A cosmic revolution renders the possibilities of success on the path infinitely greater and more manifold. Accordingly, the number of candidates will increase and the work of the Spiritual School will become more extensive. Whereas it was a question of single candidates, there will soon be thousands who must be helped. This situation means that, from the places of service in the temples and in new literature, warnings necessary to pupils are passed on to all those able to understand them. The form of these warnings will prevent abuses and false reactions.

The pupil must know then that there are three great hindrances to finding the true path.

The first is our I-being and all the delusions of the material sphere;

the second hindrance emanates from the reflection sphere and all the forces and entities active therein; whilst the third and, to date, scarcely mentioned hindrance emanates entirely from one's own microcosm and especially from its least known part, the auric being. This third hindrance exerts its full influence when the pupil threatens to escape the first two.

The auric being is a field organised in a sevenfold manner, in which all powers and organs of the microcosmic firmament are present. Besides its readily conceivable spherical shape, this auric being also has the form of a personality, but a much larger personality than the earthly one which

we know, which we are. You will certainly understand that the auric personality is a being of light; and as this personality bears the organs of the lipika, one can rightly speak in a certain sense of a heavenly being, a shining, sparkling, mighty being, two metres high at the very least, full of multi-dimensional splendour.

Therefore one must say that every microcosm possesses two personalities: an earthly form and an auric form. But this auric heavenly form with its almost cyclopic stature, equipped with great abilities, must certainly not be confused with the original figure which must be born again in the microcosm and which will again be able to enter the original human realm, the immovable kingdom. Just as the earthly figure of the microcosm must be renewed by transfiguration, so too must this heavenly figure.

In occult literature in particular the auric personality is often referred to as the higher self, as the true man, as the god within us, and the pupil is induced to merge into perfect union with this higher self. Highly sensitive persons or those with mediumistic characteristics from time to time receive impressions from the higher self, or are occasionally confronted with it. In a state of mystical-religious exaltation, the lower self is often overshadowed by the higher self. The ignorant imagine such overshadowings to be experiences of special divine grace but in reality they see nothing other than their own auric prototypes.

The well known stigmatist Therese Neumann, who was quite at home with the heavenly virgin and was virtually worshipped as a miracle of the church, was not the victim of an illusion or trick of the reflection sphere, but established a negative-occult connection with her own auric being. *This* was her 'heavenly virgin'! Experiences with Jesus apparitions etc., obtained in mystic exaltations, all have exactly the same cause.

If you examine your own experiences on the basis of this information, you will probably arrive at the conclusion that you too have experienced the touch of this auric being at some time or other, that you too have seen or felt something of this sort.

You will perhaps ask: 'Where does the auric being obtain its splendour and glory? Why is it so mighty? What is its nature, aim and being? Is that being good or bad?

In order to obtain a satisfactory answer to these questions, you must consider everything the Universal Doctrine has imparted to you up to now concerning the auric being.

The auric being is, amongst other things, a firmament of sense centres, power centres and focal points. All these principles together form a unity, a flaming fire, a synthesis of great powers in which a certain fire has been kindled. One of the expressions of this flaming unity is a fiery, shining apparition in which we recognize the gigantic image of a human form, grotesque, magic, strangely imposing.

Another expression of this huge fire is the small world arising within this firmament, the micro-planet, terrestrial man, the lower self. We are begotten of this flaming auric fire, we are maintained by this fire. Thus the auric form finds its reflection in our terrestrial form but in turn is fed and maintained by the activity of our existence. It is therefore obvious that when we look up in exalted adoration to our microcosmic firmament, to our own microcosmic heaven, a response is sent by our own fire-god from whom we originate and exist. It is equally obvious that, if we want to tread the path of the true divine mysteries with the I, with our own non-transfigured small world, the auric fire-god will bar our way. For, out of their mutual dependence follow the I-centredness and self-maintenance of the ordinary self, which entails making one's own lipika system the center on a basis of reciprocity.

So there is indeed a god within us: the lipika-being!* It is our creator,* we are its creatures. This creator can never relinquish his creature, for in their mutual dependence the destruction of the creature means the destruction of the creator. In other words: although it has a form, the fire-being in our own firmament in many respects possesses 'impersonality'. It is bad when we are bad, it is good, when we are good. And it will be broken up when we break up our own *self* in the process of endura. To say that we stand upon the path while this lipika-being is still alive with all its old power, is to lie.

The fire-being of the aura is the Lucifer* of the mysteries, a name which in the light of the foregoing says everything.

As a consequence of the microcosmic processes caused by the state of fall, an undivine hydrogen principle burns in oxygen in the lipika, whereby the rate of vibration is determined by nitrogen; nitrogen is the retarding factor which enables the microplanet to manifest itself in lower, terrestrial carbon.

The micro-planet perishes periodically, whereupon a new micro-planet is born within the turmoil of the small field of manifestation. Yet the fire-being remains! It absorbs all the results of the ever changing micro-planetary existence, and its form and organic structures bear witness to it and carry the marks of countless years. These characteristics of the microcosmic* heaven change constantly, for through the action of the retarding factor, some fires are extinguished and others kindled, just as the ancient focal points of pre-Luciferian times have been dormant for aeons because they cannot burn in the unholy fire. The results of this state are manifested again and again in the little planet.

* Namely of our unholy, mortal being.

Thus the whole system hurtles through space like a dark red flash, as if lost in the universe. Man, as a little planet, is accompanied and guided by his own Lucifer, his own satan, his own nature-god. But, do recognize now that this nature-god is in essence your subordinate, your servant, your dearest friend, your imitation-Jesus apparition, your heavenly virgin, your master, for he serves you according to your wishes: you obtain what you order. If you invoke fire, you will burn! What you sow, you will reap. Everything you were and are is allotted to you by your lipika-being, by your higher self, by this degenerate projection of your true self, by this nature-god within you.

The lipika-being, which was never intended as the basis of existence of your life-system, creates and maintains this system. Most people have made a tyrant out of this lipika-being, a fiery, diabolical monster, a nature-god who avenges your misdeeds for so many generations.

People then have every reason to fear this auric burden. Fear, immense fear, arose in this way. From fear arose natural religiousness and natural occultism, for people have good reason to reconcile themselves with their own so called higher self, with this fire-god, this bearer and radiator of their karma.

You shed tears and subjugate yourself to your god and dream in your heart about seeking the path. You then emanate a certain meekness and mildness of course; in such a state you cultivate a certain degree of goodwill whereby, according to natural law, the stream of flaming fire is retarded. The cultivated meekness delays the advent of the disaster: the nature-god has helped you.

Occultism too is a method of creating a certain balance between the higher and lower self, of controlling the impersonal, higher self by the lower self. In one's delusion, one then believes that nothing more can happen: For, as the

deluded one says, 'then I myself stand at the helm and am able to steer consciously.' But when the lower self and the higher self are united in this way, the whole being, as a microcosmic system, is hopelessly lost.

All this could make you frightened, more frightened than ever before. But if you have understood what we are trying to tell you, all fear will leave you. For the auric being does not intend to kill you! Its activity will cause your destruction only when you provoke it yourself by continued self-centred life. If you hang yourself by a rope, is the rope the cause of your death? Or is it you yourself who has committed the deed?

If the true heavenly lights were once extinguished in your lipika system,* it must surely be possible to restore the old glorious firmament by a complete reversal of life? Therefore, just as there is a spirit-spark atom in your heart, there is also a spirit-spark principle in the firmament, like a latent, dead sun! When a human child goes the way as pointed out for years by the School of the transfiguristic mysteries, then the higher self is not invoked, the lipika firmament is not appealed to; he no longer studies this firmament, astrological friends, but penetrates through this 'heaven' burning in unholiness and 'lifts his eyes to the hills from whence his help comes?'

And this help does come: thanks to the fact that one of the extinguished lights of the lipika has been ignited to new glory, the spirit-spark atom can be touched within the heart, whereupon the process we have so often described ensues. The spirit-spark radiation reaches the blood via the thymus gland and via this Jordan of life it reaches the core of the Luciferian principle in the lower self, the nucleus of consciousness within the head-sanctuary. When these two principles accept one another, Jesus is baptised in the Jordan; John, the purified natural I recedes and Jesus begins his

three-year-journey. This journey is the progressive touch of a corrupt microplanet by a holy power.

In the mythology of the Bible, Jesus is represented as initially coming into the desert. Is not our earthly self a desert, where all that is true finds only aridity and wretchedness? Yet this entire desert must be struggled through by the Jesus-radiation for 'forty days and nights', an image of the totality of this struggle, of the chalice that must be emptied to the last drop.

Perhaps you understand what happens now. The power of the new life touches our micro-planet and the interaction between the micro-planet and the natural lipika fire is immediately disturbed. The equilibrium between nature-god and dialectical man is disturbed. Now, when this dialectical man is impelled to his enduristic death it inevitably also means the death of the nature lipika, the end of Lucifer, the end of Satan, of the nature-god within us.

You will therefore understand what happens at the beginning of the path leading from the desert to true life: the lipika-being with all its grandeur, with all its whole karmic treasures, with all its aeonic might, assails the candidate.

That is why it is said, 'Then Jesus was led by the universal spirit into the wilderness. And after he had fasted forty days and forty nights he hungered for the end. And Satan came and said to him: 'If you are the Son of God, command these stones to become loaves of bread.' That is, by virtue of the new power of which you partake, you can transform, cultivate this nature and make bread out of these stones!

The higher self of this nature strives to hold the candidate back from his exodus from this natural order by tempting him to make the Luciferian nature palatable.

But Jesus answered: 'Man does not live by bread alone but by every word that proceeds from the mouth of God.'

Jesus resolutely rejects the lipika figure which does nothing more than fulfil its natural mission.

‘Then Satan took him to the holy city and set him on the pinnacle of the temple and said to him: ‘Now prove that you are a new man, throw yourself down in proof that you have overcome the force of gravity, prove your membership of the apostolic circle.’

But the proof of what is original cannot and may not be given on earth. Were the candidate to demonstrate his power, it would have no influence whatever upon earthly man. The latter would repudiate his state of being and the candidate, by attempting to convince, would offer proof that he does not as yet rely upon his own power bestowed on him anew. Thus he would be testing the power of the Gnosis: a purely dialectical check along the principle of ‘safety first.’ As a response to this seductive attempt the candidate therefore replies: ‘You shall not tempt the Lord your God.’

Again, Satan took him to a very high mountain and showed him all the kingdoms and the glory of the dialectical nature and said to him: ‘All these I will give you, if you fall down and worship me.’

The lipika-being, now knowing its very existence to be absolutely unsafe, presents itself to him in all its splendour and power, offering him the highest attainable in dialectics. And now the candidate demonstrates his firm resolve, his total renunciation even of the most sublime delusions and says: ‘Begone Satan – I shall serve the Gnosis only!’

Summarizing: at the beginning of the true path the lipika-being directs an appeal at the three nature-egos of the candidate: Firstly to his old I-centrality, secondly to his old morality, thirdly to his old ideality.

If the new radiation of the Gnosis in the blood of the pupil proves strong enough, Satan will recede from him, i.e. all the lights of the Luciferian lipika will be extinguished, the form of the old higher self fades away and the ancient, long extinguished lights of the primordial man glow in the dawn of the new day; like angels they comfort and care for the emerging new microcosm. Therefore it is written:

‘Then the devil left him, and behold, angels came and ministered to him.’

He must grow, but I must decrease

So there are two existences in the microcosm: a lower self in the mortal part of the microcosm, the ordinary earthly consciousness and an immortal part, the so-called higher self, the consciousness of the auric being. Both aspects in the microcosm possess a personality figure but are dependent upon and inseparably linked to one another.

The higher self, the auric personality, carries the karma, the result of all the manifestations of the lower self. In the long run this higher self hereby becomes such a decisive and influential factor for the whole system that one can rightly speak of domination. It oversees almost all avenues leading to the microcosm and can in this way completely control the lower self, transmuting all incoming forces and radiations according to its own state of being. Thus, according to its essence, the higher self, in the truest sense of the word, is our nature-god. It exercises its absolute power over us.

In order for you to grasp something of this power, we refer our astrological friends to their horoscopes. The image of the moment of birth calculated and drawn by you is governed entirely by the higher self. The image of the moment of birth is in fact a direct projection of the higher self, expressed as a diagram. Furthermore you should likewise understand that just as your body, with its etheric double, originated in the body of your mother, the rest of your personality, namely the threefold ego, the mental

faculty and desire body originated out of the body of your higher self.

When an expectant mother notices life for the first time in the child that she carries, an emptied auric being, i.e. an auric being whose mortal personality has fallen away due to death, has established connection with her in order to fill its deficit, and radiates a hydrogen power into the serpent-fire channel, which is the first thing that shows itself in the embryo. This ray of consciousness links itself to the embryo and from this moment on, just as the child grows physically to birth-maturity in the mother's womb, the consciousness formula, the quality and vibration of the ether-combustion processes are precisely attuned to the auric being which has adopted the child. After birth the child gradually and progressively releases itself from the auric being of the mother and is taken up in the auric system of the other auric being which has adopted the new human form.

It will be clear that the adopting auric being must have an affinity with that of the mother; if this is not the case then the notorious temporal anomaly of the expectant mother appears.

Sometimes the developing child is totally unacceptable to a foreign auric being. For example, the organic structure may be so poor and feeble that no auric being can make use of such a product for its own purposes. In such cases the child is still-born, or is imperfect in one way or another, or clings itself to the auric being of the mother. Thus, in the latter case, the new born babe is not only the child of its mother but simultaneously, in a certain sense, her brother or sister. It is also possible that such a child, unacceptable to a foreign auric being, is taken on by the auric being of the father.

In such circumstances a strong connection with the mother or father arises. With mother and child, or father

and child, the vitality decreases rapidly because the aural being must then work for two. Biologically, this is sometimes successful, but when the auric being has experienced much culture and consequently consumes a great deal of hydrogen and oxygen, i.e. reflecting ether-and light-ether, the lower self, of course, has corresponding cultural needs and then the necessary etheric forces are often difficult to procure. The magnetic field is then overloaded. In cases where parenthood is ardently desired, such a duplication, such a union of two planets in one microcosm often ensues. When one of the parties later wishes to go the path of liberation, it is often necessary to wait for the death of the father or mother, the death of one of the two planets, before freedom of action can be obtained. As soon as the death of one of the parents occurs, the other party very quickly becomes quite a different type. The face changes, the habits change and much abnormal behaviour disappears.

The above information is given to you so that you may clearly see that in our unholy connection with the lipika being there cannot be any question of true life in the original divine sense of the word. Everything that eventuates in us, around us and with us is merely a biological process. We suffer – and are the condemned product of – a natural process.

Now, in this light, consider what we call ‘continued existence’ and ‘reincarnation’.

Can you say that you have known a previous existence? You cannot! For when you die according to your natural being, your whole personality-being falls away in the course of time, and only the hydrogen principle which gave you life returns to the higher self. Just as the being of a dog falls away within a few days of death, you also fall away, but after a slightly longer time, if you remain one with this nature.

Can we say that the higher self has known a previous existence? No! For it has only one existence! This existence began at the dawn of unholiness and continues up to this moment, albeit with many alterations and transformations. The higher self is a blind force speeding forward, the personification of a force-structure which has escaped its guidance, seeking and striving after the fulfilment of its basic formula, the result of which, the planet, the manifestation of man within the microcosm is, however, continually destroyed.

When Scripture says: 'You are dust and to dust shall you return', this is quite correct. And when, for instance, Hegelian philosophy breaks through the delusion of metaphysical twaddle, it is right, and, in this respect, finds transfigurist doctrine on its side. Therefore we too shatter all your delusion for only after the veils of delusion have been torn apart, only after a thorough house-cleaning has been made can one start searching for the sense of true life. If you want to belong to the race of the coming new mankind, you must forsake all speculation in all realms of life.

We assume that you deny the divinity of the dialectical material sphere and of the dialectical reflection-sphere. Now you must proceed with your denial and apply it also to the material sphere within your own microcosm with its earthly self, and to the reflection-sphere in your microcosm* with its higher self. Only then are you consistent, only then is your insight, your knowledge rationally-morally justified. If you reject this macrocosm* because it is the universe of death, then you must also reject this cosmos for it is the life-field which has arisen out of the macrocosm of death. And if you reject this cosmos, then you must proceed in your reasoning and repudiate your present microcosmic status as well. Only then are you consistent in your philosophy.

The representative of the whole nature of death in our system is the higher self, the auric personality. It is 'the satan' from the very beginning; this word means 'adversary', 'foe'.

But by virtue of our ordinary earthly nature the higher self is not an adversary! For, as we have seen, it is our father and mother, our sustainer. According to nature we have the same blood as the higher self and live therefrom. Sometimes we still wish to live out of it as pupils of the Spiritual School. We then draw progressive horoscopes, look for aspects and therefore try to attune ourselves to the suggestions of the higher self. When we no longer understand the inner voice of the higher self through lack of sensitivity, astrological science comes to our aid with its method. A grand science for the higher self, when taught to the lower self! And if we are somewhat sensitive, the voice of the higher self can resound within us and we are possibly able to see something of it. Then we imagine that we have seen Jesus, or the Virgin Mary, or a beautiful master or, thinking in the language of the Spiritual School, we imagine that in us there is something of the new being. Are there not many religions and occult systems which aim at attaining unity with the higher self?

Then the higher self is not yet our adversary yet. For we love holding on to one last particle of delusion. We do not dare to be found naked! Is not our imagination our support? Who dares to throw off this self-delusion?

To the person who dares to do so, the higher self becomes a satan, an adversary. Only when the higher self becomes the adversary can one say: 'Get behind me, satan!'

Delusion is often a consequence of ignorance. Many proceed from the assumption that another personality must grow within our microcosm, that another microcosmic earth must grow within the microcosmic heaven. This assumption is completely wrong!

The seer of Patmos saw a new heaven and a new earth, and the first heaven and the first earth had passed away. Do you understand these words? If there is to be a new earth, there must first be a new heaven! This signifies the liquidation of the total microcosm in the fullest and deepest sense – and the advent of an entirely new one. It signifies the end of this our total system. You want to transfigure, you want to enter a new state of being. Impossible! You must pass away, you must be entirely dissolved. Nothing more must be found, either of you or of your higher self: the grave must be empty. Everything of the old heaven and of the old earth has to pass away, to be taken away.

For the first time in our modern age are these words of termination again being pronounced. The words of ancient brothers and sisters, the Manichaeian words of total termination may be explained again for the first time in and through the Spiritual School. The word of truth lies in the *liquidation* of our entire natural status, in utter annihilation.

A great servant of Christ in the nineteenth century once said that he did not believe in a further existence. People were astonished that *he* should say such a thing. But you will now understand it: he believed in the termination of the old heaven and the old earth! He believed and professed this, he manifested himself in this and thus he bade farewell. This was indeed the true ‘endura.’ Not only the liquidation of the I in the sense of the lower self, but also the abolition of the higher self.

These things are difficult to comprehend. The magnitude of this path is staggering. Allow us to place the following facts before you in all sobriety.

In all probability you have at some time or other said to yourself: ‘Satan, get thee hence!’ Who says this? In ordinary nature satan says this to himself in his struggle against evil*

and its results. In this struggle the adversary, the higher self finds resistance within himself as a consequence of the juncture of good and evil, and his exclamation proves that he is still very busy maintaining himself.

With an undertone of despair you may now possibly remark: 'Is not then everything taught with reference to transfigurism the greatest nonsense, since there is nothing to be transfigured within me and around me and since, according to your words, it is a matter of complete liquidation of my total reality of being? 'Is not then the doctrine of the spirit-spark atom a dream, and should we not relegate the assertion that a latent sun exists within the auric being to the realm of fables?'

If you pose these questions out of burning despair, that is splendid. We answer your question with a counter-question: Who is Jesus who is to be born within you? And who is Christ who must come again, namely in the clouds of your microcosmic heaven? Is Jesus an alteration of your I-being and Christ an alteration of the higher self?

No, a thousand times no! Jesus Christ is the entirely different one, the new microcosm, the new heaven-earth.

'And what do I have to do with it?' you might then fire once more at us. Our reply is: have you heard of the holy law, the law valid in all realms: Where the Light once appeared, there it will return?

There was formerly a divine microcosm, but a great unholiness took its place, an unholiness, organised through the aeons to what we and our higher self are today. This system of unholiness, however, could not escape from some of the characteristics of the past. Within the auric being there is a latent, divine sun, and within the earthly being a nuclear, divine principle, situated within the heart as a latent mystery of the remote past.

Now, if the whole system is willing to humble itself, is

willing to liquidate itself absolutely and totally by breaking down, tearing up and pulling out all delusion, then the light, the original light will again appear in its old place. A new heaven and a new earth will be created. The latent sun in the auric being will be kindled and its mirror, its moon, the spirit-spark atom will begin its course. On this basis the new man will arise. If, standing in that new genesis you can say out of your inner being, underlining it with a perfect deed of life: 'He the other one must grow, but I must decrease', if you can say this with a gladness and joy that passes all understanding, then the salvation of the mysteries will rise over you, then the light from across the Jordan will come to you.

Then the great portent, spoken of in Revelation 12 will rise over you:

'And a great portent appeared in heaven: a woman clothed with the sun,
with the moon under her feet,
and on her head a crown of twelve stars.'

And then the process continues, twelvehundred and sixty days long, the symbol of process-completion, and at the end it can be said: 'Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea [of the old etheric forces] was no more.'

Can you walk along this path with us? Then perhaps you won't know so well how a person transfigures, but then you will understand the better why and that the unholy microcosm must be completely liquidated; and you will prove it with deeds. From this hour on a great peace will come over you, the peace of the end. All pursuit and searching will belong to the past and with every breath you will profess: 'He must grow, but I must decrease', 'He who is the

humblest, will be the greatest', because where the light has once appeared, there it will return as soon as the unholiness vanishes.

We have now reached the end of our introductory considerations on the coming new man. We have explored philosophically, from all sides, the 'new race' mentioned in the Bible and must now proceed to a consideration of the processes of genesis themselves and the possibilities and qualities of this exclusive human type, which is already manifest here and there and will soon emerge to an overwhelming extent.

Those who partake of these new processes of genesis and have set their first steps on the path towards the Father's house, we call, as a group, 'the apostolic circle' and 'apostolic brotherhood'. By the 'apostolic brotherhood' we understand all the renewed ones together who have become free in the whole wide world, and by the 'apostolic circle' we understand those amongst them who have awakened in the force field of the modern Spiritual School of the Rosycross.

This apostolic circle came into being on Friday, the 15th of June 1951, at the same time opening a third temple whereby the great field of work of the Spiritual School broke through to its primary aim after 36 years of work. The work began on the 17th of December 1915 and on Friday, June 15th, 1951 the commission was fulfilled.

By the *first temple*, we mean the School of the Rosycross, which you should regard as the large forecourt in which all seekers are welcomed and receive the opportunity to examine the aim and work of the School and to experience its working-power.

By the *second temple* we refer to the School of Higher Consciousness to which pupils are admitted who are prepared for the coming new state of life.

The *third temple* is the working-place of the apostolic circle, entered by those who partake of this new state of life.

Thus our considerations on the coming new man acquire a highly current meaning, because the result of the effects of the three temples, the realization of the new man, will prove themselves here. May it be clear to the reader that the way has been paved for a work which in the near future will be engraved with undelible letters in the history of mankind.

One day the brotherhood of the three temples will no longer be found in the dialectical field. It will have been taken up in the clouds of heaven journeying to meet the Lord.

PART II

THE SEVENFOLD PATH
OF THE GENESIS OF THE NEW MAN

II-1

Faith, virtue, knowledge

Whoever wishes to tread the path of renewal must be thoroughly acquainted with the pre-requisites to this path so that, by fulfilling them, he may reach his goal.

There are seven conditions to the path. You will find them recorded at the beginning of the second letter of Peter, which reads:

*‘Make every effort to supplement
your faith with virtue,
and virtue with knowledge,
and knowledge with self-control,
and self-control with steadfastness,
and steadfastness with godliness,
and godliness with brotherly affection,
and brotherly affection with love.*

*For if these things are yours and abound, they keep you
from being ineffective or unfruitful. Be the more zealous to
confirm your call and election, for so there will be richly
provided for you an entrance into the eternal kingdom of
our Lord.’*

Many have read these words through the course of the ages and have tried to put them into practice without, however, achieving any positive result. They commenced by asking themselves what ‘virtue’ really is; they talked it over, con-

sulted literature and studied all sorts of mystical life-norms. After this preparation they were able to compile a number of rules for living, partly purely biological, partly of an ethical, moral character. They set up commandments and determined what was and was not permitted. They outlined in theory the model of 'virtuous man' and tried, each for themselves, to realize this theoretical image in practice.

Then they were confronted with the task of attaining knowledge on the basis of the acquired virtue. They thought: 'The gathering of knowledge consists of grasping intellectually, of training the brain capacity. One can most quickly do this when one is virtuous and diligent.' Living extremely soberly and virtuously in their solitude, they plunged into study, into the achievement of the broadest possible intellectual understanding. They achieved a great deal, a very great deal; they knew everything that can be known in this world. They became highly learned.

You will understand that thus, practising virtue and amassing knowledge, they were also extremely self-controlled.

If a happy laugh resounded anywhere, which by its joyful vibration can be so very infectious, the face of the candidate remained as unmoved as a mask; he remained in command of himself, aimed at his task of virtue, knowledge and self-control.

A ray of sunshine entered the study, a bird-song pealed through the open window. Who would not from time to time cast a glance at the wide open fields? Not the candidate, certainly: he didn't want to be distracted. With iron steadfastness, with almost inconceivable endurance, the process he had started was continued.

His face became pallid, his features sharp. No difference was made between day and night, relaxation and bodily

care were neglected. And did godliness come now? No, the candidate had to *be* godly! To all the exertions something was added: godliness had to be *practiced*.

What was godliness? They consulted each other, they pondered it together and established a programme, a daily order. On the basis of virtue and knowledge, self-control and steadfastness, prayers had to be said, litanies muttered and pious meditations performed. In addition prayers were never to cease, so those unending services in monastic chapels came into being, where one practiced godliness kneeling for hours on tombstones in the cold of winter nights.

So every monk-candidate became a Christian yogi, for there was no real difference between the penances of these practitioners and those living under the blazing sun of India.

Moments of exhaustion were inevitable, moments when, under the heavy pressure, thoughts strayed. This gave rise to great self-resentment which again, led to self-castigation. They beat themselves with rods, denied themselves what little comfort remained and proceeded to fast, for the quality had to be achieved.

They were not allowed to fall back, particularly because yet another task remained to be fulfilled: for the candidate was obliged to practice brotherly affection as well. What else could that mean but expressing himself in some kind of human activity? Preparation and distribution of food and clothes, taking care of the sick, kindness to everyone and going about the streets with a sweet, exalted smile. For this too, time was allocated. How it was possible nobody understood, but it was done. It is certain however, that the candidate who had travelled this road was more dead than alive and virtually lived outside his body in a blood state akin to that of the perfect medium.

And now the glory of glories would come: through this brotherly affection, love! But at this point the candidates found themselves totally out of their depths. They did understand that here it was not a matter of human love. They thought that they had to get mystically lost in love for Christ; for Jesus if it was a female candidate, for Mary if it was a monk, but a love for both occurred as well. Listen to them talk about their sweet Jesus and the radiating majesty of the heavenly Virgin.

And one night it happened: the prototypes of their adoration manifested themselves in the form of apparitions. They glided through the church windows. Figures released themselves from the stained-glass windows and approached them, making gestures of blessing and speaking sublime words.

You will have read how these pious people struggled to the finish along the path pointed out to them by church-father Peter. And millions of people think that these pilgrims ultimately received admission to the kingdom of the Lord. What a delusion! The truth, the reality, is that these christian yogis, by their method, forged such an enormous band with the reflection-sphere that it became almost an eternal bond. The result they attained was that of mystic-occult mediumship: the delusion of a dialectical salvation.

The method of unholiness described can also be practiced in other ways. The same goal can be and was sought with minor differences. All this, however, leads irrevocably to the same result: a more intensive nailing to the wheel. Various mystical schools have experimented with this in all sorts of ways. And we can be certain that in the Spiritual School of the modern Rosycross too there are pupils who follow this unholy path because they do not sufficiently wish to listen to the directions, advice and warnings com-

municated to them. Among us, too, there are those who cling to a certain ethical system, who embrace the philosophy intellectually with great yearning, demonstrating a great deal of self-control and steadfastness. They are godly in the sense described and dabble in brotherly affection and sublimeness in different forms. But this will avail them nothing. Their freedom will prove a delusion, their bond a leaden burden and their salvation an entree into the land of shadows. And all this because they made not the least real effort to forge the key to the sevenfold path.

The key to this path lies in faith. 'Make every effort to supplement your faith with virtue.' You must have faith.

In our modern times this is a worn-out, burnt-out principle. By it is understood the acceptance or profession of a certain dogma and one is said to believe in an orthodox manner if such acceptance refers to austere Calvinist dogma, or tolerant and liberal in the opposite case. And thus one is 'believing' in various shades or, as the case may be, 'unbelieving'. But the scriptures of all ages makes it clear to us that faith is not the profession or acceptance of a dogma, of a church, a school or a god, but rather refers to the possession of something of which one must be wholly conscious. Such a possession must be experienced in the heart-sanctuary, must 'dwell' in the heart, or in other words the permanent atom, the spirit-spark atom, must be brought to life. Until this atom is awakened, there is no question of faith, there *can* be no question of faith. Everything then is only dialectical talk, imitation, natural religion. By contrast we shall find that, based on true faith, the seven conditions of which Peter speaks acquire a totally new, different and at the same time a highly scientific meaning.

When the permanent atom is impelled to activity and the candidate entrusts himself to it in self-surrender, it means a

new vitalization of the blood. Then something that radiates from every cell of our existence enters our being. And then there is an urge of the blood to virtue from within. This does not mean studying moral life norms, putting them rigidly into practice; then, one does not ask: what may I, what must I, or what can I do, but rather our blood consciousness spontaneously directs us on the path lit by the light of the permanent atom as if by the sun. Virtue here means directing oneself according to the light, following the directions of the inner light. If this light cannot yet be freed in the pupil, he is not yet in the possession of the virtue (to go the path). Then misunderstandings and gross errors arise and nobody is able to prevent them.

Whoever experiences the salvation of the permanent atom in the blood however, and thus directs himself on the path, also attains *insight*. You probably understand what is meant by this.

Our brain centers have the capacity to grasp, rationally morally, that upon which the senses are focused, and to retain an impression thereof in the brain. If the consciousness of a person is wholly of this dialectical order of nature and directed solely towards it, the sensory organs according with it, then it is absolutely impossible to gather knowledge in the brain of a nature other than that concerning the material sphere and the reflection-sphere. If the permanent atom does not vibrate in your heart and you have therefore not been ignited by the Divine Spirit, you have not attained 'faith' therefore, and if you then read one of the books of the Rosycross, or attend a service, or even learn all the doctrines of the School by heart, you should not believe that you have any of the gnosis, knowledge of God.

What then is the purpose of our literature? The aim of our literature is to focus your searching, to help you to attain *faith*, to guide you to self-liberating actions through

which the permanent atom can be ignited. If these actions are lacking, then all your knowledge of our philosophy will be superficial knowledge, all your striving on this basis will be mystical occultism and its result will be a fastening to the wheel. In this way a blessing becomes a curse. And when you will have discovered the negative nature of your endeavours, you will of course not blame yourself for this failure but rather the philosophy and the School. Angrily you will take that literature from your bookshelves and bring it to a secondhand book-store; or if your anger is mixed with sarcasm and temper, you will return the books to us with a nasty letter, as has also happened. A third possibility is that you might develop an inclination to tamper with the contents of the School's literature and make it fit for your own use.

On your bookshelves there are probably various volumes of the scriptures from all ages. You can be certain that they have been tampered with because in the past many of those who considered themselves authorities on metaphysics thought they had to make alterations to them, because the contents did not accord with their own experience.

If you place a clean sheet of paper on the floor you will discover that your cat or dog will sit down on it with its dirty paws. Nature always steps on the pure and spotless. Something radiates from things pure which attracts nature to them, but if nature touches them, they are soiled. And it always happens with the guileless panache of ignorance. One cannot be angry; it just causes pain. Have you ever examined in what a monstrous and terrible manner the Bible, which is already irreparably mutilated, is misused in this world?

When the spirit-spark atom in your heart commences its holy labour through your self-surrender and you attune yourself to that light, then, and only then, will there be

knowledge in you in the sense of the scripture. You know that the spirit-spark atom sets a new hormone free and thus influences your blood. As a result, a new torch is lit in the head-sanctuary, the torch of the pineal gland.* The light of this torch links the candidate with the gnosis, with 'It', with 'Tao', with that knowledge which is like a living fulness, a living vibrating reality.

This knowledge is at the same time gnosis, spirit, God, light. It is all-encompassing, omnipresent. Of this knowledge it is said, in the words 7 Psalm 139:

*'O Lord, thou hast searched me and known me
Thou knowest when I sit down and when I rise up,
thou discernest my thoughts from afar
Thou searchest out my path and my lying down,
and art acquainted with all my ways.
Even before a word is on my tongue,
lo, O Lord, thou knowest it altogether.
Thou dost beset me behind and before,
and layest thy hand upon me.
Such knowledge is too wonderful for me;
it is high, I cannot attain it.'*

II-2

Self-control (I)

‘For this reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.’

These are the pre-requisites to the sevenfold path. Whoever wishes to ascend these seven steps must first possess the key to them. Faith is this key. We have already seen that faith, as intended by the scripture, is not the acceptance or profession of a doctrine, a church, a school or a God, but the conscious possession and experience of the permanent atom in the heart-sanctuary. When the permanent atom is induced to activity and the candidate entrusts himself to it in self-surrender, this means a new invigoration of the blood, as we said. This invigoration of the blood forms the first step on the sevenfold path and in the first Letter of Peter is called virtue.

Being virtuous means spontaneously following the directions of the gnosis, on the basis of a new possession of the blood. Whoever does not possess this blood basis is not yet able to go the path and will thereby prove that he is still, at best, busy forging the key to the path, or faith.

Whoever possesses virtue also acquires *knowledge*. Then

the torch of the pineal gland in the head-sanctuary is lit and the candidate consequently enters into direct union with the universal light of the gnosis,* with the great book of life as the classical Rosicrucians called it. The second step of the path has then been ascended and now self-control, i.e. the aptitude for the third step, begins to prove itself.

It is necessary to comment in considerable detail on the essence of this third step, as a number of misunderstandings, also regarding the concept of 'self-control', must be eliminated.

Dialectical man, primitive or cultured, knows several forms of self-control. This self-control as a kind of life tactic, means that one behaves according to existing forms of culture, that one keeps oneself within certain bounds. Having adopted this mode of life, we remain silent although our blood drives us to speak; we check our temper and show calmness even when a storm is raging within; we compel ourselves to adopt an attitude completely contradictory to our thoughts; so we pretend to be amiable, obliging, correct, sweet and full of love for humanity in situations where murder would better accord with our being. How often have we been shown great interest only because people thought this obligatory in their positions or in a certain situation? Such a mode of life is so truthless, so absolutely false, so utterly incorrect that it alone suffices to maintain and stimulate many forms of evil in this world. We are instructed and educated in this mode of life; it is an indispensable factor in any method of life. We find it in the forecourt of the Rosycross too. Hardly anybody is free of it.

This self-control is self-protection! For if we were to show our own self in its true nature and unbridled, what would happen to ourselves and to others? We would plunge into chaos, a bloodbath, a hellish terror beyond all conception, a situation we find only in the border regions

of the hereafter. So we control ourselves not only for the sake of an illusion of culture, but also out of fear, fear of the natural passions of others. Obviously one can thus force all humanity to this iron self-control, establishing and maintaining a certain cultural norm by so doing. Nevertheless, it is culture based upon lies, illusion and fear which leaves mankind living on a volcano.

Periodically this volcano erupts, because the fortifications of this self-discipline always show extremely weak spots. Self-discipline is undermined by our I-passion and our self-maintenance. For human interests clash million-fold, so people find no better way than to serve and realize their own interests under the guise of self-control, utmost friendliness, velvety culture, religious murmuring and repeated use of holy names. Under the pretext of self-control one human being attacks the self-control of another. But suddenly, like an eruption of red-hot lava, untamed natural passion breaks out with all its terrible aspects. Or, formulated differently, the forces and powers of repressed natural passions, bottled up in the inferno of the border regions, pour forth upon the world and humanity.

Such eruptions occur periodically. One can state this with certainty. It is a law of our nature of death that through dialectical self-control, the repressed natural passions in the border regions increase by the minute. Just as the tension in a steam-boiler increases by the heat of the fire, the hellish tension in the inferno grows too. Even a child can predict the consequences.

Therefore, scripture makes the scientifically incontestable statement that mankind will always hear of war and rumours of war, that humanity's afflictions will come and go like the turning of a wheel. It is our culture, our self-discipline, our correctness, our humane behaviour which cause

the tensions of hell to increase. This is the horrible truth with which dialectical mankind is confronted. This is the unfathomable abyss before which we stand in this nature.

Is this the conclusion of a lunatic? Or can it be proved? You may judge for yourself!

What we call culture, self-control, correctness, humane behaviour, religious attitude in this world is a total contradiction of our natural inclinations and the instincts of our being. By nature every human being is an animal and unrestrained – i.e. in wholly natural status – behaves like an animal. He finds no enjoyment in this, for he suffers immeasurable pain. Not because of his behaviour, but out of the deepest regions of his soul. When we to repress our natural inclination, our natural instincts, the foundation of our being, by a contradictory culture, we create a field of tension around us and under our feet, like a volcano. And as there are limits to this field an explosion ensues as soon as the balance between tension and safety-valve is disturbed.

This field of tension and its explosions are not purely individual by nature. On the contrary, each of our natural instincts repressed by our culture, our illusion and the lie of our lives, creates a collective tension field which spreads around the whole world, keeps us imprisoned, becomes more and more threatening and inevitably explodes at intervals. By its illusion, by its fear of life, humanity created the lower regions of the reflection-sphere. These are the border regions, the realms of repressed natural instincts.

At the beginning of a day of manifestation these territories are devoid of repressed human powers; they merely form a tension-field for natural ethers. As soon as a human being starts living beyond his reality, however, he represses powers within himself which concentrate in the border-regions mentioned. He populates them with phantoms and

demons which, being created by himself, declare themselves to him; they are his offspring. At the moment he dies and the rampart of self-discipline is destroyed, this person falls prey to these demons. He must now live and exist among these phantoms with the remnants of his personality and becomes an earth-bound spirit.

For all primitive peoples, the hereafter is the border-region. Their religion is sacrifice to and fear of the demons created by all mankind. Long, long ago many people recognised those horrors and tried to escape their grip in the following manner. They knew that repressed natural instincts caused demons to come into existence. Therefore, on the basis of fear and the fundamental needs of the soul of humanity, they called forth desires and thoughts of a higher quality. They spun the web of a dialectically envisioned heavenly order, a devachan. They proclaimed various teachings of elevation, beauty and loveliness. They set standards of human love and great sacrifice and in various ways bound these suggestions to the blood of mankind by applying eugenic methods.

Thus they created another reflection-sphere, the so called higher regions thereof, and populated them with the shadow gods of their imagination. The former ether- and force-fields, of natural purity, then became fields of life. When they died, those whose blood had been prepared for this, first passed through the border regions. If, however, their blood possessed greater polarity with a different phantom spiral, they ultimately moved there with the remnants of their personalities, as like attracts like. In this way the reflection-sphere became the complicated field of phantoms and the dead, of shadows and fantasies, the field of intense illusion and enormous passions.

Dialectical man nonetheless remained damned and harassed throughout the aeons.* Just as the border regions

exhibit the tension of natural passions, so too the remainder of the reflection-sphere is a tension field of illusion which causes innumerable disappointments and bitter downfalls into terrifying reality by its periodic discharges. All this augments the suffering of mankind. We do not go to hell, we are *in* it – and we are dragged along in the frenzy of the wheel’s revolutions.

Possibly this conclusion strikes a pupil of the Spiritual School as unjust, for isn’t he basically striving for a higher life? It might very well be that on investigating your mode of life, your interests and profoundest longings, you find no natural passions, repressed bestialities, crude self-maintenance or the like. Yet, if you examine this matter in an utterly impersonal way, you will arrive at the conclusion that there is an interaction between ourselves and the totality of our nature-field which we in some way help maintain as long as we still belong to this nature and have not yet been liberated by Divine nature. So much of the past resides in our microcosm and so much of this nature lies hidden in our subconsciousness that we cannot help but recognize: ‘As long as I still am in and of this nature I, too, am guilty of and co-operate in maintaining it.’ Let us think here of the words which Jesus our Lord once spoke to his most intimate pupils concerning the repentant sinner: ‘Let him who is without sin among you be the first to throw a stone at her.’

Many pupils abstain from the crude and lower life and have reached the limit of what is attainable in dialectics, while others are already making their way to that status. Nevertheless, they are still inhabitants of the border zone, Ephesians. Their innermost being is still circumscribed by the boundary-posts of this nature until the moment arrives when they can cross the border. Therefore, be aware of your immeasurable responsibility towards all your fellow men.

For these are not your individual problems and you need not ask yourself: 'How can I solve them for myself?' Everything you repress from your being by culture, education and the like, the sum total of dismissed natural passions, joins and augments the demonic evil of the border regions, thus menacing your fellow men just as their phantoms menace you. For this reason we should be deeply conscious of our mutual guilt.

We keep each other embraced with demonic force while talking of love for mankind and culture. Perhaps our mode of life is pure and, in our estimation, of the highest quality. But we say: as long as we stand in this nature, it is poisonous beyond belief. Is it exaggeration when the Bible says: 'We are a stench into the nostrils of the Lord'? May we say that the gospel statement: 'for you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones' is untrue? Is it not absolutely correct when the Universal Doctrine calls dialectical man the most dangerous of all creatures? Self-control, as the world sees it, is like attempting to hold a dike during a hurricane by putting a finger in the hole.

Do you now fully realize the causes of suffering? One cannot solve these problems of humanity by smiles and the shaking of hands, by playing the game of being a pupil of the Spiritual School? Do you see that we must work hard in order to save people from this sea of life? It has become so filthy and terribly dangerous that every breath is like manslaughter. In this situation we need men and women who are ready to go the path of the sangha, the path of sanctification, the path of healing. Not out of mystical exaltation but because of the suffering of our fellow men!

There is but one means of lessening humanity's suffering: by going this path of healing. It gives you a new nature, enabling you to live completely according to your

nature and being without any inner force. It frees you instantly and in a completely natural way of all demons, phantoms and shadows of the reflection-sphere.

Then you are no longer a poison for your fellow man. You will alleviate something of his suffering and help in emptying and cleansing the conditions of the reflection-sphere.

Self-control (II)

In our previous reflections we saw that self-control, as practised and applied in this world, cannot possibly be a liberating phase on the sevenfold path. It merely contributes to the suppression of the instincts in one's own being, as a result of which we individually or collectively build up a field of tension which must periodically discharge itself.

Thus we constantly create the causes of suffering for ourselves and for each other evoking the situation which Johann Valentin Andreae so magnificently describes in *the Alchemical Wedding of Christian Rosycross*. The masses on the bottom of the pit – in their desire to escape suffering – kick, strike, hinder and oppress each other to such an extent that it is truly a miracle that anyone succeeds in his endeavours.

There is but one way to escape and relieve the suffering of humanity, namely by going the path of the *sangha*,* the path of sanctification, of universal healing. We already dealt with some phases of this path.

First of all we must possess the key to the path, the key which the Bible calls faith. Faith comprises possession, and experience of, and positive reaction towards the permanent atom in the heart-sanctuary. Whoever is able to use this key, mounts the first step of the path and attains virtue. A new blood basis is formed, a different blood structure. Then the pupil becomes fit for the path, obtaining aptitude from within.

On this blood basis the pupil ascends the second step: he

arrives at knowledge. The vibration of the permanent atom and the ensuing altered hormonal functions carry out a wonderful process in the head-sanctuary. The torch of the pinealis is lit through which the pupil makes first-hand contact with the universal light of the gnosis.

You know that there are four different states of ether, each of which may be divided into three aspects. So there are four times three or twelve different ether-functions. It is also important to know that ether-functions in world and mankind never manifest themselves alone but always as a group.

One group of four ethers works exclusively with and through the head-sanctuary; we refer to them as mental ethers.

Secondly there is a group of four ethers of the same nature as the mental ethers but of a different vibration and therefore of a different efficacy which collaborates exclusively with the heart-sanctuary. These are called astral or electric ethers.

The third group of four ethers collaborates exclusively with the pelvic sanctuary, the so called blood ethers.

The position often taken in occult literature, namely that reflective ether exclusively causes our mental faculties is totally wrong. A whole group of four ethers causes our thinking and the other faculties of the head-sanctuary, just as four ethers together, build and maintain our blood.

So we see that four ethers are active in our dialectical field of nature in twelve aspects, states or vibrations. These twelve powers or foods, emanating from the four and working in three groups, are mentioned in every universal philosophy. The entire visible universe is built up of these twelve forces and an endless series of symbolic derivations in the universal language was the result. Being one, they are

God revealed in nature. As three, they are the trinity. As four, they are the four holy foods or the four lords of destiny. In their totality, they are alluded to as the twelve patriarchs, the twelve apostles, the twelve *dhyani*'s, the twelve hierarchies, etc.

Now, think of a person wholly of this order of nature. It is clear that in this person the three sanctuaries function in absolute harmony with one another, so that the ether-assimilation processes and their effects show absolute correlation.

This person exhibits a certain basis of life, a specific level on which life unfolds. This basis of life is the blood basis in which the total karmic driving-power of the auric being is revealed. The totality of our subconsciousness, our dialectical past recorded in countless states of being by the magnetic points of the aural being, makes itself known in and through the blood. In accordance with this, the natural ethers absorbed by the spleen system are attuned to the nature of this person. In this way the prime movers, the motoric activities of life, are guaranteed.

Therefore we state that this blood-I, working from the liver-spleen system, is the guiding, the predominant nature-ego. We perceive that, in the first years of childhood, the dominant factor of the person in our example is his blood-I. At that time the other two nature-egos are still dormant. but after a few years the second nature-ego awakens up.

The function of the heart-sanctuary begins to develop; the child's emotional life takes form. Anatomically this means that the sternum (i.e. that which radiates!), the breast-bone, begins to function. The sternum is a wonderful organ. It has twelve pairs of paths for supply and removal which directly connect it to the serpent fire; and two magnetic points, one attracting and one radiating organ. This remarkable system also plays a great part in the function of the per-

manent atom, but for the moment we will leave this subject out of consideration.

Once the emotional life of the child becomes a perceptible, personal factor, the sternum clearly begins to assimilate ethers by means of its attracting organ. Desire, feeling, emotional life exert their influence so that the sternum radiates a yearning, a searching, desiring radiation. By its power of attraction it now absorbs powers which are supposed to satisfy the desire.

These assimilated powers are ethers of a finer radiation and vibration than the blood ethers. But note that these astral ethers collaborating with the heart-sanctuary, though of a finer vibration, are no higher in quality than the blood ethers. They are different simply because of the totally new group of functions which must necessarily be called into being in the growing child. Individual, personal desires must be responded to. If the auric being radiates a strong materialistic impulse, this will be etched into the child's blood first of all. If by growth and stronger skeletal formation the heart-sanctuary begins to show itself, the colour, the nature of the primary yearning of the heart will clearly demonstrate the desire for possession. This clearly proves the correlation of blood ethers and astral ethers.

But the growing human being is not yet complete. He still lacks one factor. The living conditions have been created, the desire for life works. Now the workings of the head-sanctuary must still be born. This birth is effected in a third phase of growth. Man is equipped with a faculty enabling him intelligently to employ his life-powers and realize his purposes independently of others, as far as possible. Thinking, will, memory, imagination and other such aspects of the head-sanctuary become manifest, namely by means of a third category of the four ethers: the mental ethers. These too are natural ethers, but of a different vibration again.

Now the person is fully grown; he can in reality eat of the twelve breads. The twelve aeons* of nature speak in and through him. The auric being guides him completely by means of these twelve apostles. Such is the person of this nature, guided by this nature's god.

Now let us consider once again the processes of the *sangha*,* the path of healing.

Behind the sternum glows the permanent atom and the pupil awakens this star of Bethlehem. When the pupil directs his attention toward this inner fiery principle and gives himself up to it in self-surrender, it is clear that a new desire will develop to the very marrow, a desire with remarkable aspects. For this desire springs neither from the blood-I nor from any other working of nature. It springs from a different, a pre-human nature!

In accordance with this highly unnatural desire, the sternum now radiates a powerful impulse. This prayer, which consists not of a mumbling of words but springs, as it were, from the sighing of the bones, is answered. The star stops above Bethlehem, the breadhouse of Divine nature, and the candidate is nourished. He becomes *virtuous*, fit for the path.

But understand this well: this process means an immense disturbance of the twelvefold process of nature. It means 'war in the inner self', the sword in our soul. The heart-sanctuary now fulfils two functions: assimilating the astral ethers of this nature, and those of Divine nature. This causes a disturbance in the heart. The fortress of the twelve powers of nature, the fortress of the twelvefold old-testament order, is attacked in the centre, in the heart. The beam of fire of the gnosis enters the blood and simultaneously attacks the functions of the head-sanctuary. For, when our desire, the radiation of our sternum, fundamentally changes, our mind

must follow. Can you think of a single desire on which our thoughts do not concentrate as well?

When we follow the voice of the heart under the urge of the permanent-atom, the head-sanctuary will shine like the dawn. The new sun colours the clouds of the morning. A second stroke of the sword cleaves our soul: virtue is followed by knowledge. A second conflict begins for, besides the mental ethers of this nature, those of the new nature also penetrate the system.

In the pupils ennobled to these processes there are, thanks to their state of being, two considerations of the heart and two considerations of the mind: the voice of the gnosis and the voice of ordinary nature. ‘Supplement your faith with virtue’ – the new stirring of the heart; ‘and virtue with knowledge’ – the new functioning of the pineal gland. From this stems that intense inner conflict, that mercy and that necessary cleavage of the soul.

What must you do now? Take the third step! ‘Supplement your knowledge with self-control!’ Existentially a new power dwells within you. Well then, follow that power! Follow the track it shows you! We do not mean here the natural self-control we discussed earlier, i.e, the suppression of the twelve forces of nature with all the negative results and effects of binding to nature. Rather, follow the voice of the light which, existentially, has been ignited in you by the spirit of God.

Then this will require no effort of you. You need only turn away from the voice and impulses of nature within you, and direct yourself to that other one, that new one within you: that is self-control! Then you will notice that the old nature gradually falls silent and dies.

So self-control in the sense of the sevenfold holy law means directing oneself on the basis of true virtue and knowledge: following of the new inner voice. This self-control is the third step of the path.

Perhaps you will now ask: ‘How do we know whether our self-control comes from the touch of the new nature? Could it not be that we once more fall prey to ordinary self-restraint and its explosive consequences?’

The answer becomes apparent on the fourth step: ‘Supplement your self-control with steadfastness!’ Whoever proves steadfast unto the end, whoever is able to be steadfast to the end, will, in the words of Revelation, ‘become blessed’.

Steadfastness

We have now extensively dealt with three steps of the seven-fold path.

On the basis of his self-surrender to the permanent atom in the heart-sanctuary, the pupil first establishes individual communication with the gnosis, thus receiving the aptitude, the requisite power, to go the path. The Bible speaks here of: 'supplementing your faith with virtue'. Once this power of the gnosis has become active in the pupil's system it induces the head-sanctuary to change. Just as the sacred radiations of the gnosis were first inhaled by the sternum, the head-sanctuary too is now made suitable for a direct connection with the universal radiation field.

As soon as this second connection becomes active, the candidate can, as the scripture puts it: 'supplement virtue with insight'. Then the two sanctuaries of the heart and the head have literally been broken open for the agency of the Holy Spirit. A new light now emanates from the head-sanctuary, like a lamp shining before our feet. The true path thereby becomes inwardly visible and the candidate of the second step also possesses the inner power really to tread this gradually unfolding path. However, he should be well aware of the fact that the total reality of his being stems from the nature of death and that he still stands entirely in the hostile land of dialectics. This means that, although the radiations of the gnosis now enter the sternum and the pineal gland (first-hand), the radiations of ordinary nature

touch heart and head at the same time, asserting their rights and making themselves felt.

Therefore a great difficulty arises: there are two powers working, two voices sounding, two natures, which are absolutely irreconcilable; speaking in the pupil. Consequently, this person stands before the task of deciding in a continuous conflict of choice and a great many aspects, which voice and which influence he wants to follow. If he unreservedly longs for the new life, he will always intelligently reduce the influences of ordinary nature to what is biologically necessary, logical and justified. He will carefully set limits, while following the inner voice and power of the new nature with the greatest interest, attentively, gladly, enthusiastically.

‘Supplementing knowledge with self-control’ is the expression of scripture for this so readily comprehensible and necessary ordering of life. This is the third step on the path, which must naturally lead to the fourth step: in self-control giving proof of steadfastness.

May we again begin by clearing up some misconceptions, so that we acquire the right insight. From time to time every dialectical human being demonstrates steadfastness. There is always some goal after which a person strives. People principally show this kind of steadfastness when material objects, fame or honour are at stake. All these manifestations spring from stone-hard egocentricity. You need only recall the occasions in your life when, in conflict with other people, you had to save your face and therefore decided to cling to a position once taken. Then steadfastness is obstinacy, stubbornness.

This stubbornness refers to a certain condition of the medulla oblongata which we find in the back of the neck. The medulla is a means of broadcasting impulses from the consciousness into the entire system, and stubbornness now forces the medulla to exert its influence in one parti-

cular direction, as if in a cramp of the whole being.

The term 'steadfastness' is used in two different senses. It can indicate a forcing of the medulla as we described; then it is obstinacy, stubbornness. But also it can point to a condition of the heart-sanctuary in which case it has a completely different meaning, because it then stands for something complete, a fullness of the heart. We must stress here that it is only on the basis of this fullness of the heart that the fourth step can be realised. Now, when we speak of steadfastness as the Spiritual School means it, we allude to that quality of the candidate which began in the heart-sanctuary and progressed to the head-sanctuary so that proof of it can therefore be found both in the heart and in the head. We would like to translate the word 'steadfastness' as 'perseverance' and the Spiritual School now wants to explain how a pupil on the path can persevere in the task he has begun in the gnosis. But let us first once again begin with that part of the path discussed already, dealing with the subject of the previous chapter in particular.

There are three groups of four ethers:

- the blood ethers which co-operate with the liver-spleen system and maintain the specific biological functions of our personality;
- the astral ethers which co-operate with the heart-sanctuary and direct the entire complex of our feelings, desires, etc.;
- finally the mental ethers which co-operate with the head-sanctuary and enable us to achieve comprehension, decision and action of will on the basis of our feelings; i.e. we can now start activity.

The nature and quality of our emotional instruments, in the first place are important, therefore. This is the reason why it is said that God scrutinises the heart. Everything

depends on the heart's purity! For, the nature of our feelings is decisive for the kind of activity of our head. This impels to action and as a consequence thereof we bodily – biologically – arrive at a condition of our blood which, in its turn, influences our heart. For this reason, we can rightly say that the sternum radiation from our heart is the key to our entire attitude in life.

As you know, the sternum is not only a radiating organ but also a receiver. Each radiation received in this apparatus is immediately reflected in the centres of the head and has its effect there. Imagine, you are in the Temple of the Rosycross for the first time. You came because for one reason or another, you are a seeker. In other words: by the radiating seeking of your sternum you are more or less open to the radiating activity of the Spiritual School. You are hit directly in your heart by the influence emanating from the Spiritual School at that moment.

The influence exercised in each of us is different, as the capacity of our sternums is unequal due to individual blood conditions. But each of us, without exception, is influenced at that moment. This influence is projected into the head-sanctuary immediately upon receipt via the sternum and it affects your understanding. This faculty of understanding, too, is highly individual for the reason just explained. Suppose you were to understand us incorrectly at this moment and arrived mentally at a conclusion, due to what was projected, which had neither rhyme nor reason. It is still undeniably true that you have reacted. An influence strikes your heart and breaks through to your head-sanctuary. You might like to compare it to a shock. In modern therapy, a person of confused consciousness can be 'shock treated' as a result of which his consciousness may to a certain extent be made clearer. You, too, are treated by 'shock' in the Spiritual School, albeit in a different manner.

Now imagine that what you receive completely accords with what you have been seeking and longing for: then precisely that occurs which the sevenfold path intends. You receive in your heart via the sternum, i.e. you acquire virtue. What you have received is projected in the head and you gain understanding. Or to put it differently: you arrive at knowledge. There is a moment when in accordance with your feeling and comprehension, you feel and understand it all so completely, that you become enthusiastic and dynamic, resolving instantly to follow the path further in self-control. Many a service in the temple and many a conference left you in that frame of mind and condition. With your consciousness made clearer by the shock, and charged with power, you set off, head held high. As if in a flash you have taken the first three steps and everything goes well for a short while, sometimes only for an hour; and then you falter on the fourth step because... there is insufficient steadfastness! And suddenly the first three steps experienced in a flash are totally gone. Was it but a phantom, a dream, an illusion?

Charged by the Spiritual School we say to one another: ‘Now I’m going to do it. – Now I’ll make it reality!’ – ‘Now all will be accomplished!’ But before even arriving home we have gone wrong again. A further darkening of consciousness followed the shock. For a moment we experienced a foretaste of the path by the gracious touch of the Spiritual School, but nothing more than that. The cause?

The cause is: lack of sufficiently ‘full heart’. We have not yet given our hearts wholly to the gnosis. Our desire is not sufficiently pure and is still mixed with dialectical aims. Our hearts are still impure. And the tiniest thing, a fraction of a second sometimes, is enough to cut off the influx of the universal light. Therefore, when there is as yet no steadfastness, there can also be no perseverance, no reinforcement to the fourth step.

Possessing sufficient purity of heart should therefore be our foremost desire and striving, so that a minimum of gnostic light force may continuously be and remain in our systems. Our state of being should become such that this flame can no longer be extinguished. For this reason our heart-sanctuary must be broken as regards the old nature. After that, the flame of the Holy Fire will be lighted in our heart forever with all its redeeming consequences. Repeated shocks followed by relapse are of no use to you. You must be healed!

So you are advised to step forth into the light of the Universal Sun with the luminous apparatus of the heart. You are advised to link yourself to the light of that Sun. As long as this bond is absent, you stand outside the light, a condition the Holy Language designates as 'sin'. This word does not refer to a state of wickedness in the sense of what natural theology pretends, but points to a purely natural status. The poet of Psalm 51 therefore says:

'Against thee, thee only have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgement.'

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Behold, thou desirest truth in the inward begint; therefore teach me wisdom in my secret heart.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.'

Now which attitude is necessary to keep the flame of the healing fire burning within us? What sacrifice is required of us? This same poet gives you the answer:

‘The sacrifices acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise.’

You should understand that you cannot simply decide to light the flame of healing fire in your heart-sanctuary and go the path. Of course you can resolve to do so but you won’t be able to hold on; there will be no steadfastness. What then emerges is a caricature, a surrogate, the powder-keg of repressed natural forces.

No, the torch of fire must be conquered; the requisite degree of purity of the heart-sanctuary is possible only after a total defeat of nature. We must be shattered as regards our conservative self. Here nobody can be victorious who has not first been in the grip of the delusion of suffering.

After the last shooting flame of earthy I-desire has faded and we look toward the hills of sanctification, then can the sacrifice in this refining of our hearts be accepted.

Whoever does not want this ought to stay away from the Spiritual School. The gospel of Jesus Christ is for the steadfast in spirit, as Paul says. It is upon those steadfast in spirit that the temple of godliness is built.

II-5

Godliness (I)

After our study of the first four steps of the sevenfold path we now would like to illuminate several aspects of the fifth step before your consciousness: ‘Supplement steadfastness with godliness.’

May we first recall the following to your memory: ‘Make every effort to supplement your faith with *virtue*’, (by the activity of the permanent atom, the light-power of the gnosis enters our personality via the sternum); ‘and virtue with knowledge’, (with the aid of the thymus-hormone and the blood, the lightpower is projected into the head-sanctuary, with all attendant consequences); ‘and knowledge with *self-control*’, (the candidate reacts to the suggestions of the inner light and intelligently takes leave of the workings of nature which are also revealed in his system); ‘and self-control with *steadfastness*’, (proceeding in self-control, the candidate lives in such a manner that the flame of the light of Christ – which has been ignited in the heart-sanctuary with all the profound consequences thereof can no longer be extinguished and will burn forever); then he will ascend the fifth step, guided and impelled by this burning candle-labrum: ‘and steadfastness with *godliness*.’

Now something changes in the personality of the candidate. Not only does his mode of life change, not only does he direct himself spontaneously on the path, due to the inner light, but structurally, physically and from the bottom up,

the foundations for a totally different, absolutely new reality of being are laid.

We are extremely grateful and happy that we are permitted to give you some information about this, as it is yet another proof of the fact that the day of all days is at hand. Once again a holy Whitsuntide is approaching, and the seven schools must do their utmost so that the historic and prophetic words of Acts 2 are realised anew: 'Now there were dwelling in Jerusalem Jews, devout men from every nation under the heaven.'

In our days too, such a multitude of godly people must be gathered. It is the multitude to which we allude as the coming New Man. As pupils of the Spiritual School, you can already now – in the immediate future of today, tomorrow and the day after tomorrow – enter this state of genesis of the New Man, but only on the basis of the fifth step, i.e. as soon as the candelabrum of the universal light can no longer be removed by virtue of its flaming reality. This candelabrum awakens Godliness in us!

Free yourself of all the superficiality of the religious masses which has been anchored in the blood of countless people by the terrible ignorance of their spiritual leaders. They say that 'Godliness is piety. A godly i.e. a pious life therefore means faithfully living up to everything the church requires, thus giving proof of high moral and totally consequent actions.' That is all very well but this attitude has nothing to do with the godliness of original gnostic intent. Yet throughout the ages, the knowledge of true godliness has never been withheld from mankind. The science of original godliness was imported to all peoples and races so thoroughly and absolutely that one cannot but be amazed at the total ignorance demonstrated by people of otherwise high standing. We think that the science of godliness ought to hold special appeal to the people of our modern century.

We have heard and read of the discoveries by our physiologists, biologists and physicians, we know of the might of the infinitesimally small in a system such as our body. We know what a hormone, a vitamin-nucleus, the thousandth part of a milligram of medicine can do and achieve in our body. We know how to influence and change the processes of man's growth by means of the hormone of the thyroid gland and of the pituitary gland. We know what a close connection exists between these hormones and our physical reproductive power, our morality and how much they influence our active life.

Now, just think for a moment! When a human being is assailed by a mighty ray of light such as that of the gnosis, and this light strikes him like lightning, touching heart, head and blood, did you think that this medicine of salvation, this supreme remedy, would achieve nothing more in our life, in our body, than bourgeois religiousness, an officially acknowledged piety?

The power of the Holy Spirit makes one holy, makes one whole. It is a medicine, not just in the abstract, philosophical, mystical sense of the word, but also bodily, anatomically and biologically all at the same time. This is wonderful and magnificent, but likewise radical and dangerous!

If the work of the Spiritual School were merely to engross itself in meditation on the Immovable Kingdom which we do not possess, which we do not see and with which our nature has no dialectical contact whatsoever; were we completely to lose ourselves in numerous philosophical considerations saying: 'It's like this', while remaining natural humans, what difference would there be between the Spiritual School and any other natural religious association? Were a pupil of the Spiritual School, desiring to go the path, remain exactly the same as those outside the Spiritual School, then we could rightly ask: 'Why all this effort, all this talk?'

However, the person who contemplates the path seriously and decides really to go it, changes physically, biologically and anatomically from that very moment on. You must see the absolute logic, the necessity of this: we are imprisoned here in this Adamic hut and have to bear the consequences. Well then, if the path of salvation, the process of universal healing is real and true, it must begin here in the body, it must be founded here!

A person who merely listens to the word, an observer only, remains a talker – a somebody who knows things very well but does not carry them out. There is no equilibrium between words and deeds. This is understandable, as he is merely orienting himself on spiritual status while rooted in this nature. Whoever remains in this natural status is a hearer at very best. His actions and deeds are and remain of this nature, utterly I-centred and consistent with the world. But whoever breaks through this natural status to the spiritual status changes immediately. And, as already stated, not only morally, ethically and religiously, but physically as well. This bodily change is godliness! It reveals itself on the fifth step of the sevenfold path.

For this reason we address all those who have decided to ascend the sevenfold path – and particularly those brothers and sisters who are preparing themselves for the fifth step. In the near future there will be proof of the coming new man, the day of the new Whitsuntide is approaching. When, on the fourth step, the flame of the new light has become an ever-burning candelabrum, a fire-power issues from the very bones. It enters via the heart-sanctuary and proceeds to the head.

This fire-power of the gnosis relates to a fourfold ether-substance of a totally different nature to that known in dialectics. Thus the candidate is connected to the four holy foods!

He is a being of this nature as well, however, a being of flesh and blood who lives in dialectical nature. He therefore also needs the four ordinary natural ethers. If the normal, natural stream of ethers were suddenly cut off by the connection to the four holy foods, immediate death would result. Can you see that this person lives two lives, albeit temporarily? An ever decreasing life, and an ever increasing, growing life.

As you know, there is a hydrogen-constant in the serpent-fire system* which is the seat of consciousness. It is the hydrogen-constant of ordinary nature. Of course, it is impossible to transfer the hydrogen ether of the four holy foods to the ordinary serpent-fire column*, which is filled with the serpent-fire of nature. This would cause fermentation, poisoning, explosion. Such a calamity always occurs when a human being tries to grasp the values and powers of the holy gnosis* with his dialectical consciousness, with his dialectical I and thus with his dialectical serpent-fire. For a short while, a few years at very best, there will be a bright flaming light, a feverish activity, which will abruptly, suddenly and dramatically cease, just like the life of a comet. One cannot put new wine into old wineskins. For this reason a second serpent-fire is formed in the body of the candidate, who must also live according to nature for as long as is necessary.

The possibility of doing this lies in the sympathicus. Ancient wisdom¹, therefore, calls the nervus sympathicus the second and future spinal cord. This nervus sympathicus* consists of two nerve strands, one to the left and one to the right of the spine. It emerges from a spot located above the medulla oblongata, a point where the two strings of the sympathicus and the direct sphere of influence of the

¹See H. P. Blavatsky: *The Secret Doctrine*.

pinealis* meet.

The two strands of the sympathicus* form two differentiated fields. One field to the right of the spinal marrow is creative; the second field to the left of the spinal marrow has a revealing function. The function of one field is stimulative, male; the function of the second field is reactive, female. The ancient Aryans therefore called the male field of the sympathicus *pingala*, the female field *ida*. In the Book of Acts the masculine field is denoted as Ananias, the feminine as Sapphira, which literally means: the field of Divine grace and the field of wonderful beauty.

The radiation power of the revealing, feminine field of the sympathicus, successively exhibits every colour of the spectrum, just as all kinds of sapphires do. The colour of the ordinary human being is red, the colour of the candidate on the fifth step is a wonderful amethyst violet.

On the fifth step, the candidate's two sympathicus strands gradually grow together in a process of change. This union of the creative and the revealing elements becomes more and more profound. Thus the male and the female anatomically become one and form a tri-unity once the old serpent fire of the ordinary spinal system has been extinguished, unforcedly and naturally, on the path of the Endura and once the fire of renewal can also blaze in this system.

The following development is revealed in the candidate of the fifth step.

Once the radiations of gnostic fire enter the heart-sanctuary due to the action of the permanent atom, it is initially the hormone of the thymus gland that causes the projection in the head-sanctuary. The thymus hormone is but a means of temporary assistance, as is the case in childhood, when it acts as storehouse for powers which are to serve a future

independent growth. This storehouse is formed by the child's parents. The same thing happens in the pupil, whereby the storehouse is now formed by the vibration of the permanent atom in order to serve a possible new spiritual growth. Once the Divine light has been ignited in the head-sanctuary, we see a surge of power in the right strand of the sympathicus into the plexus sacralis at the base of the spine. The plexus sacralis is completely isolated from the ordinary serpent-fire. The stream of grace of the gnosis now fills the entire being and descends the tower of mysteries to the earthly chamber of the plexus sacralis.

There *pingala* is confronted with *ida*. There the stimulative field is connected to the revealing, reacting field. Now the stream must ascend to the meeting place in the head-sanctuary via this reactive field, i.e. the left strand of the sympathicus. Then the ascent through the tower of mysteries has been complete and the new process starts to take effect. The stimulating, gnostic power rushes downwards; the reactive sympathicus sends its reply, its sacrifice, its child of grace upwards. The ancient poets stated that this ascending stream is a stream of praise and gratitude, a jubilating gladness, a stream of renewal. No wonder the ancient philosophers called the sympathicus 'the lyre of God', the musical instrument played by the gnosis.

If you can now imagine this effect, this circulation of the gnostic revelation in the twofold sympathicus – and can see why those possessed of original knowledge called the plexus sacralis 'the sanctifying plexus' from which the power of *ida* drives upwards – then you may also be able to a certain extent to imagine the consequences: the sympathicus, thus in the grip of the gnostic power, develops into a new nervous system; a change of the body literally takes place. The new hydrogen ether reveals itself via this new nervous system, via this new system of lines of force. A

new hormonal group is released in the blood which reacts exclusively to the new nervous fluid; a new etheric blood fluid makes itself felt and so we see, as it were, the miracle of the advent of a new personality within the old personality of nature and yet outside it. And this new personality is that of the coming new man. Whoever has started building this new temple, whoever has laid but the first stone, has become a man of mercy, a sanctified one, a brother or sister of the fifth step.

But be cautious and on the alert: 'Whoever stands, take heed lest he fall!' It is therefore necessary that we inform you in detail as to the significance of the dramatic story of Ananias and Sapphira as related in the Book of Acts.

The miraculous field of the sympathicus is the means enabling the city with the twelve gates of liberation to be built. May your city of Christianopolis soon reveal the foundations for its twelve gates. May the twelfth gate soon shine from you in amethyst splendour.

II-6

Godliness (II)

When the candidate attains godliness on the sevenfold path, something in his body changes. A totally different, new reality of being is founded without any great damage to the normal functioning of the dialectical personality occurring by that change. The candidate starts living two lives. A decreasing life and an ever increasing, ever growing one. For a second serpent-fire is formed, for which purpose the sympathicus is utilised.

As explained, the nervus sympathicus consists of two strands: one to the left and the other to the right of the spine. They begin at a point above the medulla oblongata, a spot where the two strands of the sympathicus and the pinealis fire-circle meet. Furthermore, they are in contact with the royal chamber behind the frontal bone.

The two canals of the miraculous second spinal marrow form two differentiated fields. The function of one field is stimulative, male, creative; the function of the second field is reactive, female, productive. The universal doctrine refers to the male field as 'pingala', the female field as 'ida'. In the Book of Acts they are referred to as Ananias and Sapphira, which literally means: 'Divine grace which reveals itself in beauty'.

Finally we discussed the process in which the new magnetic stream is taken in solely via the heart, i.e. via the spirit-spark atom, then ascends to the head-sanctuary by means of the thymus hormone via the blood-stream, des-

ending again via the right strand of the sympathicus, to make contact, in the plexus sacralis, with the left strand which redirects the stream upwards to its starting point in the head-sanctuary.

This new magnetic circuit is the second serpent-fire and, under the direction of this consciousness, the new life is processively revealed in all who possess it. But you will certainly understand that a great new responsibility arises. Different high demands arise for all who come to partake of this new magnetic process. It is about this that we now wish to speak to you. As a point of reference let us take the story of Ananias and Sapphira, as found in Acts 5.

But a man named Ananias with his wife Sapphira sold a piece of property, and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet. But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you have contrived this deed in your heart? You have not lied to men but to God.'

When Ananias heard these words, he fell down and died. The young men rose and wrapped him up and carried him out and buried him.

After an interval of about three hours his wife came in, not knowing what had happened. And Peter said to her, 'Tell me whether you sold the land for so much.'

And she said, 'Yes, for so much.' But Peter said to her, 'How is it that you have agreed together to tempt the Spirit of the Lord? Hark, the feet of those that have buried your husband are at the door, and they will carry you out.'

Immediately she fell down at his feet and died. When the young men came in they found her dead, and they carried her out and buried her beside her husband. And great fear came upon the whole community.'

On hearing this story of the first Christian community, the casual observer might remark: 'Well, in those times people didn't do things by halves, did they?' Indeed, taken literally, we cannot escape the conclusion that a double murder was committed, in which the civil authorities did not intervene. Imagine you were to sell a block of land at a price of a thousand dollars and you proposed that your family-members keep two hundred dollars in order to be able to buy something or other, and to donate eight hundred dollars to Lectorium Rosicrucianum. We assure you that our financial committee, upon receipt of the amount, would certainly not commit a double murder, even if they knew you had not entirely emptied your purse!

We deliberately put things in this light to prove the nonsense of taking this story literally; more logic is to be found in even the most trite fairy-tale. Some have tried to explain the story by pointing out the communist law of communal property and presupposing that the earliest Christians placed themselves under this law on pain of death. But the consciousness of those who say this is still completely rooted in the old-testament basis. They fail to see that true Christianity is absolutely nonviolent, that Christian communal property cannot be based on a written law and that in such a community the death penalty is out of the question. Therefore, if we view the story with natural eyes, it is so hopelessly wrong, that we must opt either for a degradation of the Book of Acts or for a totally different meaning. The Spiritual School of the Modern Rosycross does the latter.

As we already stated, this story alludes to the twofold sympathicus which becomes a second serpent-fire, a second consciousness for the candidate in the Spiritual School who has become ennobled to it. When this godliness reveals itself in the pupil, when the new magnetic circuit commences, the pupil must behave in complete accordance with a new inner Divine law. Literally, bodily, he enters a new world, a new community, which we may certainly designate the first Christian community. It is the first conscious contact with the Christ radiations of a totally new type.

Whoever wishes to be taken up into this community, must behave according to its rules. These rules are not based on juridical laws, precepts and articles; there are no gallows, guns or prisons, police or panels of judges behind them. In this order there is no apostle sitting on a chair and there are no young men carrying off the scene people who have died of fear. No, it is a self-regulating order.

You need air to fill your lungs; you need air to live. This is a spontaneous necessity of life. And, in the natural order in which you live, you receive that air. It is there for everybody. If you now step into a vacuum, however, you will suffocate. Therefore you don't do it, but if you do, you know the consequences. The same is true with regards to the first Christian community. There is no second or third Christian Community... or later on perhaps a fourth. There is one Ecclesia* of the gnosis, one community of universal life, a community with a logical, spiritual and natural scientific order resulting from the number of magnetic lines of force active therein. Whoever wishes to partake of this community, must go a path leading to it.

We have indicated this path for you. It is a path opened by the permanent atom in the heart and leads to a new magnetic circuit in the twofold sympathicus.* This intercommunion with the gnosis-fire, via the sympathicus,

means a new consciousness. This consciousness reveals a new will, a new longing, a completely different plan of action, a totally different direction of life, an obedience perfectly attuned to the gnosis, in short: a totally new mode of life attuned to the new natural scientific basis of a different world reality.

Now, imagine that something of what is new, begins to become manifest in you. The Spiritual School is continuously attempting to raise the pupils in general, and every one of them in turn, to this Christianopolis and urge them towards it. Thus, from time to time and by flashes, a flame of high magnetic vibration flares in the sympathicus of many of them. But, in a short time it is extinguished again! Before Sapphira can step in, Ananias, the stimulating radiation, has already been carried away by the young men, stone-dead.

Who are these young men? They are the most tragic grave-diggers imaginable. They are the plexicircles whose task it is to cleanse the nervous system of wrong influences and, simultaneously, to remove the higher forces which can no longer maintain themselves because of the wrong influences. Thus, Ananias and Sapphira have not just been buried in the pupil once, but probably a hundred times already! So, the following warning is applicable to the entire group of pupils of the Spiritual School.

In this way you have betrayed, belied and sold the great holy work of the Brotherhood and robbed the field of its serenity countless times, because you spat the venom of the old serpent-fire, of the central spinal cord, into the new serpent-fire, while the Brotherhood cared for you and taught you how to stand on your feet. The sympathicus cannot stand such an injection, and, thus, the seed of renewal has been carried away in you many times.

Do you understand what an enormous danger your stone-hard I-centrality, your obstinacy and self-willedness

constitutes in your own system? Do you realize how you perhaps daily murder a possibility of rebirth within yourself?

Do you see what the Brotherhood, in measureless patience, daily endures of you when, with incomprehensible tenderness, it permits the Divine grace to descend in the tower of the sympathicus in order to make you rise to new beauty, while you yourself destroy this young principle by one stroke of the I?

Do you realize what you cause the serving Brotherhood on Earth to endure from you in the practical work, when it must watch how you spoil its labours by your conceit and delusion? What mercy lies at the bottom of it that, time after time, you are given yet another opportunity to attack the work!

This you cannot understand, because it is a love which surpasses every shade of your understanding. But this love is at the same time highly dangerous. For whoever will not hear and continues to maintain his I-instinct after this infinite patience, is not punished in accordance with some prescription or article of the juridical law, but is again delivered up to his own I-craving. After having been protected countless times in the field of force of the Brotherhood from his own stupidity, such a person is placed before everything he himself has unleashed, until his own I, bruised or crushed, has learned to subordinate itself, to resist the satan of his auric being and to devote himself, in absolute obedience, to 'non-being'. Do you now see that self-liquidation is one of the first pre-requisites to the path?

Whoever does not bury the I of nature cannot acquire the new I. The new life must arise from the grave of nature. Whoever claims to serve the Brotherhood, but sets no bounds to his nature-I; whoever, in self-willedness and self-conceit, bends the universal doctrine according to his own taste, at the cost of the Mystery School and on the responsi-

bility of others, is thrown back on his own self-responsibility, with all the attendant consequences. Such a person has, as yet, lost nothing, for, what had been born in the sympatheticus in great mercy never became his possession, because he himself killed it from the first moment on.

However, when this person has finally learned to set the axe at his own I-passion, clearly aware that he is a prodigal son, when he starts to leave his seclusion in order to approach the Brotherhood in the correct manner, then the Father will meet him, embrace him and show him more honour than he showed the son who remained at home. For whoever overcomes himself is stronger than he who conquers a city.

Godliness (III)

*‘Make every effort to supplement
your faith with virtue,
and virtue with knowledge,
and knowledge with self-control,
and self-control with steadfastness,
and steadfastness with godliness.’*

So far, we have extensively discussed the sevenfold path and at last seen that godliness refers to a new, wondrous magnetic circuit of the power of the Holy Spirit in the nervus sympathicus, which, in the universal doctrine, is termed the second spinal cord, or the second serpent-fire. This second serpent-fire is the basis of all new human genesis. On this basis, a new physical form, a new personality, is formed, the aspects and qualities of which we will extensively discuss when the time is ripe.

This concerns teachings regarding the Apostolic Circle, the Third Temple. Whoever, on the basis of his godliness, is able to enter this Third Temple, receives all necessary support to be able to learn:

1. how to nourish the new body,
2. how to make the new body grow,
3. how to conduct oneself in it,
4. how to use it and
5. how, by means of a process, to take leave of the old body of nature.

Perhaps this information, in its conciseness, will throw

some light on one of the greatest, – and for the general public as yet shrouded – problems of the ancient holy Cathars, namely their supposed suicide. The records report that the prisoners of the Inquisition during the mediaeval war against the Cathars, seeing no end to their fate and being subjected to the most sophisticated methods of torture, forcibly left their bodies with a blissful smile on their lips and, by committing suicide, escaped their executioners. Their soulless bodies were found, with no sign of external injury and without a trace of poison, in absolute tranquility. What does this mean?

You know what suicide is. One dies by one's own hand, forces the death of the body, after which the remainder of the personality proceeds to the reflection-sphere. In certain regions of the hereafter, the personality must endure an intensely miserable and sorrowful time until the moment arrives in which death would normally have come. Reincarnation follows immediately afterwards, whereby the forcibly broken thread of life must be picked up again under aggravated circumstances.

You will doubtless understand that not a single Cathar ever committed such a deed, which, apart from the further consequences of suicide, would eliminate an existing chance of real liberation from the wheel. No, the holy Cathars possessed the new body, the new personality! They were participants of the Apostolic Circle of those days and have since that time belonged to the general Apostolic Brotherhood. From their experiences we can gain clear insight, which is in complete accord with the lawfulness of the transfigurist processes.

For the candidate, by means of the gnostic serpent-fire* in the sympathicus, builds up a new personality fully equipped with the building materials of the gnosis and absolutely free of and unfettered by this nature. It is a per-

sonality which develops in a totally different magnetic field of life while still occupying the same space as the dialectical personality. Thus, at a given moment there are, besides the auric personality, two further personalities in the micros of the candidate: the personality of the old nature and that of the new one. Consequently there are also two nuclei of consciousness, two I-beings, in this state.

Never make the mistake of thinking that your normal I will be transferred to the new body so that you yourself, as a dialectical centre of consciousness, participate in the new life. Your consciousness as a dialectical being, belongs to the phenomena of this nature. It will disappear, it will one day cease to exist when you go the path. The other one must increase, you yourself will perish.

When the brotherhood speaks to you, it speaks to you as a microcosmic totality, it speaks to you and to the other one who, if you still do not possess it in the form of a personality, is still potentially present in you, in your micros, hidden as 'seed'.

You can understand that it is of the greatest importance for the servants of the serving Brotherhood in our field of existence who already possess the new being to maintain the old dialectical personality as long as possible, for through this dialectical personality, contact can be made with dialectical people; unobtrusively and in a normal, natural manner, people can be fished from the sea of life of the fallen world. Therefore, they will, to this end, maintain their dialectical personality to the uttermost limits of what is practically attainable. Only when their time has come do they leave, without any ostentation, their old natural form. They die, but you will understand that this death is something quite different from that of any other person. This death is not the fruit of sin, no splitting of the personality whereby the remains move to the hereafter, but rather with

this death the grave is found completely empty: only the cloak of the old nature remains. It is not a body that is abandoned, for this body was a disguise for many years, a cloak, a veil of another reality.

Normally, when somebody dies, the remains of the personality are still present after the death of the body. But with the transfigurist initiate, the remains of the personality had long disappeared; they had long since 'died in Jesus the Lord', as the old Brotherhood of the Rosicrucians called it. What remained was just a disguise, the outward appearance of the old form of the body which was being used in the service of mankind for as long as possible. When, at a given moment, this old garment is thrown off it becomes apparent that nothing, absolutely nothing, remains of the old existence any longer, neither here nor in the hereafter.

This is why it is also said that the grave of Jesus the Lord was found completely empty. One saw nothing but a rolled-up shroud, namely the outer garment of the old form of the bodily figure. When Mary Magdalen wishes to see the Lord she has to look backwards. This 'looking backwards' is an ancient gnostic expression for gazing into the original magnetic space, now new for her once more. There she sees Him whom she has always known in her innermost but whom she cannot approach, as she still exists in the old state of ordinary nature. Therefore she is told: 'Don't touch me!' Here the same law is intended that caused Ananias and Sapphira to die. One cannot approach the 'entirely different' with what is dialectical, without causing a catastrophe.

If, in the light of above, you now reflect on the ancient Cathars you will understand. A group of prisoners was walled in alive in a cave. A wall several feet thick lay between them and the outside world. The intention is clear: a slow death by starvation. Not a single chance of lib-

eration. Do you think they would suffer for days, perhaps weeks and then die in darkness and filth? No, for they who had long since made the sympathetic nervous system cerebrospinal, they knew: now our time has come, now our task is fulfilled and with one small twist of the will to the nervus vagus they left the garment of their camouflage to meet eternal freedom, leaving the grave behind them, empty.

Another group of them, on top of the mountain of the cross at Foix, was fettered and thrown down into a ravine. Do you think they awaited the result of their fall? Contused, bleeding from terrible wounds, with broken limbs, dying under hellish pains? No, before they reached the ground they had left the garments of their camouflage and were winging their upway towards the clarity of the new life! So it was, too, for those who went to the stake, for those who were cast into dungeons. As they no longer belonged to this world when the sacrilegious hand of dialectical violence reached out to them, they entered into their own fatherland. This is the truth of the death of Jesus; this is the truth of the supposed suicide of the ancient Cathars.

Those who do not know and cannot see, cast their hands before their faces in despair, saying: 'Oh, how terrible, what immeasurable suffering!' But all those do know sing a hymn, a song of effervescent joy; for those who, while living, die the voluntary death of nature in the endura can no longer be harmed by the second death, the death of the camouflage body.

If you understand all this, then pay attention to the Sermon on the Mount for your further information. To the pupils of the Apostolic Brotherhood who possess 'the other one' it is said:

'You have heard it said: an eye for an eye and a tooth for a tooth. But I say to you, do not resist evil. But if anyone

strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well.'

What the hordes of the Inquisition meant to achieve in the war against the Albigensians was the destruction of the garment, of the outward appearance of the holy Cathars, for they departed from the mystification that, beneath this cloak, the living heart of the gnosis was beating. But, with a laugh that resounded through the mountains, the Cathars left their enemies the dialectical cloak, after having fulfilled their task for as long as possible, and went up into the serene heights of the sacred stillness.

They ascended from tear-filled surroundings to a new morning. They were already brothers and sisters of the dawn, they possessed the bodies for it, but they remained for as long as possible in the regions of the night in order to help the seekers in their darkness. But do you think they would fight for that?

They entered into the new life because they knew that there would always be helpers, brothers and sisters. The chain of the serving Brotherhood on Earth will never be severed. Is there somebody who wants to take the coat of one of them? He will leave his assailants his cloak as well. He will not provoke them saying: 'Please hurry up', for he knows his duty. But, spontaneously and naturally he longs for the moment of departure. And when the time of farewell comes, his place is immediately taken by a successor. Do you think this point of view is wrong? Then heed what Paul says in 2.Cor.5:

'For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heaven. Here indeed we

groan, and long to put on our heavenly dwelling. For while we are still in this tent we only have one purpose; that we may not be found unclothed, and that what is mortal may be swallowed up by life. It is the gnosis which has prepared us for this and which has given us godliness as building material.'

And so we turn to all who stand on the fifth step and to those who long for this state of freemasonry, for this profession of building. These holy values of the new life have been carried closer than ever to you. The values of the consolamentum, which on the fifth step, that of godliness, become a fact in the sympathicus, are being spelled out to you word for word. And you, therefore, can also absorb the words of Ephesians 2 as if they were spoken to you:

'So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of the gnosis, built upon the foundation of the Apostolic Brotherhood, Christ himself being the Cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.'

Free of all dialectical nature an unshakable edifice can be erected on the basis of a new magnetic circle. This office of construction is your vocation. Whoever can demonstrate his tools will, in the Apostolic Circle, receive the opportunity to build this new temple, holy in the Lord, neatly fitting, a new abode. Whoever enters into this heaven is safe, immune to all violence. Whoever dwells in this heaven will laugh, for the first time in his microcosmic fallen existence, laugh redeemingly, jubilating for joy.

Brotherly affection

On the sixth step of the sevenfold path, following godliness, comes brotherly affection and we shall now examine what really happens on this sixth step.

We have seen that 'godliness' concerns a new and wondrous magnetic cycle of holy, gnostic power in the nervus sympathicus, which is referred to in the universal teachings* as the second spinal cord or the second serpent-fire. When this process commences and is not disturbed by the I-central dealings of ordinary nature, the whole being of the candidate is irradiated by a supernatural light. It is a lightpower which does not derive its elements from any dialectical field, but is of a totally different quality, which cannot be explained from this nature.

This new lightpower rises in the left strand of the sympathicus and, on account of its characteristics, is called wonderful, beautiful, lovely and glorious in the universal doctrine. When it reveals itself, it is a proof that the touching fluid of the gnosis has become the property, the personal possession, of the pupil. As long as the fluid of the gnosis descends in the right strand of the sympathicus, one may not yet speak of personal possession; this only comes about when the fluid succeeds in passing the plexis sacralis, in which it is – as it were – transformed, in order to rise in the left strand of the sympathicus.

This upward stream, however, is quite different from the downward current, much weaker in vibration and not so

dynamic. At first only a principle, a weak outline, reveals itself in this upward stream, the beginning of a new dawn, a faculty that can grow into a very mighty power. That which reveals itself in this way is called brotherly affection in the Bible. It is clear, therefore, that this affection is subject to a process of development.

Love is the greatest and mightiest power in the entire universe. God is identified with it. 'God is love', says the Bible. What reveals itself in this new magnetic cycle is therefore literally 'God in the flesh.' The gnosis* itself begins to shine and work in the fallen microcosmic system. Love itself renews everything.

It hardly requires saying that what is called love in dialectics has nothing to do with this and cannot be compared with it. Love in our nature is a characteristic of our natural potential for goodness. This quality may be capable of much and possess its own beauty but compared with the new faculty of the sixth step, it is less than nothing. Love in nature, as a characteristic of goodness, firstly has its limits; secondly, it is not unconditional; thirdly, it excludes others and is therefore, I-central; fourthly, it is always accompanied by various shadows such as stupidity, selfishness, indifference and hatred. As something clearly belonging to this nature it must therefore reckon with the law of the opposites. Thus it is responsible for the greatest suffering experienced by fallen mankind. When one of the purest aspects of human goodness can thus turn into its opposite and throw such dangerous shadows, it is inevitable that it is here that the source of pain lies.

These things are highly dramatic. People have known this throughout the centuries. Many unforgotten figures in world literature have borne witness to this! The most beautiful thing a human being can possess on this earth, the only ray of warmth a human being can obtain in this chilly world,

can turn into the most perverse, the most horrible, the most diabolical thing. Even at the summit of its possibilities, this love is incomplete and always excludes others.

Here we touch upon the weakest point of dialectics. It is, therefore, not surprising that from time immemorial parties concerned with the maintenance of nature have tried, in various ways, to camouflage this extremely weak spot. And it goes without saying that people are trying to parody divine Love – revealed in the flesh – through humanism, now that, on this day of manifestation, the book of nature is about to turn a new page.

Who would want to oppose the application of humanism? Who among us would have no respect for deeds of humane striving and living? Which of us would have no respect for the humane representatives of mankind, who give their lives in the service of others? Certainly, practical humanism carried through to the utmost consistency is the only thing that, standing on the horizontal plane of ordinary life, can be done for pitiable mankind. But do you realize, at the same time, the monstrous delusion, the constant turning of the wheel that is brought about by all this?

A terrible illness afflicts mankind, an illness which causes countless people to suffer the most hideous pains. Thousands and tens of thousands are engaged in lessening these sufferings; enormous capitals are collected. A great wave of humaneness is in motion. A great goodness pulses through millions, but the fundamental cause, the origin of all diseases: our dialectical existence, remains totally untouched. Worse still, in accordance with the fundamental laws of dialectics, the collective evil of mankind and its associated suffering is stimulated and increased to the same extent as the collective, humanist fight against disease is developed. The atrociously sickened state of mankind is thus

made even worse. Ten years of a changed mode of life, however, would stop this affliction totally and fundamentally.

Nevertheless, humaneness is goodness. Through it elements of brotherhood are released. Whoever strives for such a brotherhood must do this work. May he, however, experience that such a brotherhood of people does not liberate at all; on the contrary it works towards the preservation of nature and therefore causes sorrow.

Picking up the thread of our explanation, we assert that the power of brotherly affection, which begins to prove itself in the pupil on the sixth step of the sevenfold path, is not a power that can be explained from this nature and does not potentially lie buried in dialectical mankind. That which proves itself in the new magnetic cycle is 'God revealed in the flesh.' This power of radiation proceeds from the sympathetic,* is transmitted via the nervous fluid and the blood, and occupies, at a given moment, every organ. Thus a wondrous captivity arises.

The candidate is literally taken captive in the gnosis, a situation which is also so beautifully described in Psalm 139:

*Lord, thou hast searched me and known me!
Thou knowest when I sit down and when I rise up;
thou discernest my thoughts from afar.
Thou searchest out my path and my lying down,
and art acquainted with all my ways.
Even before a word is on my tongue,
lo, O Lord, thou knowest it altogether.
Thou dost beset me behind and before,
and thou layest thy hand upon me.
Such knowledge is too wonderful for me;
it is high, I cannot attain it.*

When this radiation power irradiates the pupil through and through, when it surrounds him, from that moment on he see the world around him differently. He stands in this nature as a totally different person. He no longer stands in the I-centrality of the old nature; he is one with it no longer; he is no longer tortured by the afflictions belonging to this field of life but from that moment, stands literally and bodily in this world as a stranger. He no longer belongs to it and yet he is in it.

His faculties of reaction begin to function very differently. He understands his fellow human beings still wholly one with this field of life, what they do and do not do, better than ever. He knows that these poor souls, these doomed ones, cannot behave otherwise and, therefore things that irritate other people, that anger them and drive them to certain deeds, are unable to disturb him. Just as you understand animals and affirm the characteristics and behaviour of their species and do not become angry because a certain animal behaves according to its type, so a brother or sister of the sixth step distinguishes various types of man and takes them into consideration in a perfectly unemotional way.

The people of this nature are occupied day and night in all possible ways by other people with their problems and behaviour. You, possibly, rack your brain over all the problems, questions and incomprehensibilities around you caused by all those with whom you daily have to work. However, as soon as you have become enkindled in the love-stream of the gnosis, you have a great amount of time and energy in reserve, for just as you know your neighbour's dog, so too you know your neighbour. With your entire new sensory radius of action, you know, feel, observe what your neighbour thinks, what he is, and what he is going to do. You see through the type in the twinkling of an eye, and

then you do not have to defend yourself. You need not fight. You need not dwell upon it. You only have to be cautious. You distinguish between an angry animal and a stupid one. You are not angry because the animal is angry, nor does its stupidity irritate you; you merely take it into account.

So, standing on the sixth step, you will take into account the angry, the stupid, or people trained in one way or another. At the same time, the influence, which is revealed in you by the gnosis, proceeds from you; it is the power of the love of God. But mark well, it is a magnetic power, a searching and, at the same time, attractive power. Thus, you will go out among mankind with this new faculty and doubtlessly make contact with all those who possess the spirit-spark atom among all those different types of people. You will recognize them, just as they themselves will feel attracted by the new magnetic current. So you will go among the people as a fisherman and catch in your net all those who can be caught with it.

This is brotherly affection: a new existential faculty actively radiating in the gnosis. The I does not stand behind all this; it is not the result of the decision: 'Now I must begin to show brotherly affection!'; or 'Now I shall go into the service of man.' Whoever possesses this faculty is in the service of man, existentially; he cannot stop for this faculty is; it surrounds him on all sides. This is the mystery of the apostolic circle; this is the mystery of the work of the modern Spiritual School.

Why do pupils come to the temples in their hundreds? Why are people outside the Spiritual School amazed at the activities of the pupils who travel to the temples week after week and to the Renova conference centres month after month? Why do they say: 'This is inconceivable; this cannot be?'

It is because what is hidden to the people of this world, is revealed to the children of God. A child of God is a human

being with a spirit-spark atom burning behind the sternum, forlorn, groping and searching in the night of the world. This child is found and drawn into the field of power of the brotherhood, because of the gnostic power of brotherly affection revealed in an ever-increasing number of brothers and sisters. Nothing can resist this brotherly affection, because this love is a consuming fire. Whoever has been captured by it and drawn into this whirlpool is overwhelmed; such a binding is practically unbreakable, which is the secret of this work. One need not be a prophet to say with certainty that in the near future, and with ever-increasing speed, thousands will be seeking the Spiritual School. If you do your utmost to ascend the sevenfold path, the result of the storm of brotherly affection thus released will far exceed all powers of comprehension. This knowledge, this experience will be too wonderful for us, too lofty.

Perhaps you will now also understand something of the famous passage 1 Corinthians 13: 'If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.'

Paul means that man, without that new existential faculty, is powerless.

'And, if I have prophetic powers, and understand all mysteries and all knowledge', (here he indicates the highest peaks of natural occult attainment) 'and if I have all faith, so as to move mountains', (here he means the heights of the natural religious and mystical life) 'but have not love – I am nothing.'

Without this love one cannot redeem mankind. 'If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.'

Paul here points out the limitations of the natural humane life, then he continues with an explanation of all that true brotherly affection is and achieves, how it

redeems the world and mankind, how it embraces everything, vibrates through everything and purifies everything, how eternal and everlasting it is, because it is God. And he concludes: 'So, faith, hope, love abide, these three; but the greatest of these is love.'

The pupil who radiates faith has polished his spirit-spark atom to a wonderful jewel; it sparkles and glitters and brings a deeper binding. The pupil who is filled with hope has set the firecircle of the kundalini on his head like a crown and this radiation power gives courage. But the pupil who stands in love possesses the new faculty of the sixth step and this gives power. He is accepted into the apostolic circle, he is seated in the Third Temple, he has become a fisher of men. And so faith, hope and love remain, but the greatest of these is love.

II-9

Love (I)

We have been permitted to provide you extensive information about brotherly affection, which reveals itself in a new existential faculty actively radiating in the gnosis, and which must not be confused with the potential for goodness of dialectical man.

This new faculty develops in the pupil of the sixth step who, without thwarting this process with the I-centrality of the old nature, has made possible the bodily creation of a new magnetic circle of gnostic fluid in the sympathicus. The light which radiates from this magnetic circle of fire is the brotherly affection of which the universal doctrine* speaks. It is a truly Divine power born in the flesh and it grants an apostolate, which means that a candidate who possesses this power can be a true servant of God, a servant of the gnosis. When this power of love takes form in the system of the pupil it is possible for him to radiate this holy power, also known as Holy Spirit, and to carry it to those longing and searching for the spirit. Such a brother or sister can then, from within, approach and help others with the gnosis received. Thus, the magnetic fluid of the other realm can be established in the hearts of people ready for it.

In stark contrast to this stands the potential of goodness of ordinary nature, which is also described as brotherly affection. This may be able to do much, as world history copiously shows, but it is never liberating; it remains of the

dialectical nature and is a totally different faculty from the brotherly affection intended by the universal doctrine. This love is the secret of the sixth step!

By steadfastness is born godliness. You will no doubt realize that this godliness does not grow or reveal itself automatically. Our previous explanations will have made this clear to you. The application too of the new faculty, its practical use, may not and cannot just merely occur. It is bound to holy laws. Only when the candidate possessing this faculty knows and masters these laws may he and can he use them in practice with really god-serving results.

Perhaps you are now able to see the relation of the three temples more clearly.

In the first temple the pupil is taught and confronted with the universal doctrine;

in the second temple an attempt is made to anchor the light and the power of the new magnetic support definitely and consciously in the system;

and in the third temple the pupil, who has thus broken through and therefore taken a share in the apostolic circle, will receive tuition and aid in the holy laws of the apostolate and having, at the appropriate time, acquired the new mastership over himself, will be permitted and will be able to go out in the service of the Brotherhood to fish the seeking human souls from the sea of life.

A clear explanation of the three holy laws of the apostolate will be given you, so that you gain a clear perspective on the entire work done in the three temples. Veils of secrecy do not lie at the root of this great work and only internal qualities form the key to entry.

So we draw your attention to the last chapter of John's Gospel, John 21. The story begins thus: A few more or less advanced pupils of the Spiritual School have gathered on the shores of the Sea of Tiberias, which is the dialectical sea of

life. These pupils have great possibilities at their disposal and are certainly not just anybody. They understand the universal doctrine with their cerebral consciousness and possess a great knowledge of all its aspects, for they have been taught by the Lord Jesus himself who revealed the way of life to them. They have grown in and been strengthened by the work of the Spiritual School and now the spontaneous need arises in them by personal activity to support and extend the work they have seen and heard. Besides their knowledge, there is an unmistakable longing in them to be fishers of men.

Simon Peter says: 'I am going fishing', the others answer: 'We will go with you.' Then they go out and board their boats: they organize, assemble, discuss, decide and work, but they catch nothing! This is never immediately apparent. In the beginning, it looks as if they've had success, but when morning comes, it becomes evident that all the nets are completely empty. This is an excellent experience for a gifted and ambitious pupil, namely, that he can gather nothing but delusions if he sets off fishing according to nature and retains his entire I-centrality. The result then is completely nil. Whoever has not yet experienced this, whoever is not yet conscious of this, whoever cannot accept this, must toil a while longer in the night of his delusion till the morning of his disillusionment nears.

When day dawns, Jesus the Lord comes to them and asks: 'Have you any fish?'

Imagine that in such a state of being you are disillusioned by the dawn but do not wish to accept this disillusionment. You expected much of the catch, you directed the casting off of the nets and while sailing you boasted so much of the coming results, that the dawn, as it were, crushes you. And then, the question is put to you: 'Have you any fish?'

Then you can either honestly, though of course very dis-

appointed, say: 'Absolutely nothing!', or, disguising your fundamental shortcomings and your startling self-discovery with a masterly smile and a gesture of superiority with a few wrinkles on your brow, you can say: 'Please come in, there is plenty here.'

You fuss about, here a book and there a pamphlet. You fob the starving one off with a lesson or an invitation to a meeting. So day passes and a new night of delusion soon sets in on the waves of the sea of life.

What the starving one requested was something of the sparkling, warming, new magnetic faculty, the living water of brotherly affection, the magnetic faculty of God in the flesh. If you have nothing to offer, no one will take it amiss, for that is the fundamental dialectical situation. It cannot be otherwise. But say so and do not hide behind the delusion, the self-deceit, the foolish inflation of the I. Discover yourself!

We are concerned here with the great psychological moment in the soul of the pupil when he can answer 'absolutely nothing' to the question 'have you any fish?' not in despair, wounded pride or offended innocence, but from within, full of self-knowledge and inner joy. Whoever accepts and confesses this 'nothing' and yet is full of commiseration for the horrible suffering and searching of mankind hears the voice: 'Then cast the net on the right side of the boat and you will find some.'

And the result? One hundred and fifty-three fish! Perhaps you know the meaning of this one hundred and fifty-three. In its combination it is the number of mankind: nine. The net has an absolutely impersonal connection with the public eligible to find the Spiritual School.

How does this apparent miracle unfold? The story says that Peter was naked. He had thrown off everything to the utmost limits of his possibilities. Whoever has come to his nothing and behaves accordingly can stand in the one uni-

versal light of the new magnetic support. When this light streams into the heart and fills the head, the love radiation of brotherly affection, the power by which people must be saved from the sea of life, can be revealed. This is the meaning of the number one hundred and fifty-three. Whoever has been born in this binding can eat of the heavenly bread and also share it with others.

To clarify this, a discussion develops between Jesus and Peter, a discussion in which the three holy, unshakable laws of the apostolate are dealt with. And it is with great emphasis that we speak to you of these laws, not to confront you with them already, but to make clear to you that all pupils must grow towards the fulfilment of these laws, each in his own tempo. And, further, to remind you that whoever says: 'I stand' must be careful not to fall.

The first holy law is described in the story as follows:

After they have breakfasted, Jesus says to Simon Peter:
'Simon, son of John, do you love me more than these?'
Peter answered: 'Yes, Lord; you know that I love you.'
Jesus said: 'Feed my lambs.'

Imagine finding yourself in the circle of all those you love, in the midst of your dearest friends, in the midst of those for whom you would do anything, and that the question of the gnosis came: 'Do you love me more than these? Would you then answer that the stream of blessedness which flows into the sanctuary of the heart means more to you than anything else? That you want to accept the relevant consequences? That you do not say this in an emotional wave or in exaltation, but because you fundamentally realize this situation to be yours? If so, then you have satisfied the requirement of the first holy law, the first holy law of the apostolate. This does not mean that, in terms of time and space, you leave

your friends and relatives, but that your relationship with them will be entirely new and different: in the world, but no longer of the world. And that possible consequences will no longer render any problems. Whoever fulfils this first holy law has given to the gnosis the sanctuary of the heart with all its aspects. Only he or she who has reached this point can start fishing in the sea of life.

For the second time, Jesus says to him: ‘Simon, son of John, do you love me?’ He replies: ‘Yes, Lord; you know that I love you.’ Jesus says: ‘Tend my sheep.’

Here the candidate is confronted with the second holy law. Now it is no longer a matter of emotional relationship to others, which might be an obstacle to the great work of the Brotherhood, but of correct mental relationship towards the holy work. Just as the heart must be free of the I, so also must the head-sanctuary. The purity of willing and knowing must become absolute. The will must completely and harmoniously blend into the will of the gnosis. Thus love of the gnosis must be proven. Whoever abides in the blindness of self-willedness, thus destroys, from time to time, the binding of love with the gnosis, and this leads to an appalling chaos in the sympathicus.

‘And for the third time Jesus said to him: ‘Simon, son of John, do you love me?’ Peter was grieved because this was the third time Jesus asked him the question. And he said to him: ‘Lord, you know everything; you know that I love you.’ Jesus said: ‘Feed my sheep. When you were young, you girded yourself and walked where you would; but now you will stretch out your hands, and another will gird you and carry you where you do not wish to go.’ And after saying this, Jesus said: ‘Follow me!’

This is the third holy law of the apostolate. Whoever has devoted himself to the Brotherhood according to heart and head with his not-I, will no longer under any circumstances, go the way of nature, but only the paths on which he is led by the gnosis. Only now is he a perfect instrument in the hands of the Brotherhood and, like sunlight, the new magnetic circuit of the sympathicus radiates brotherly affection into dark nature; and the gloomiest caves are warmed by this glow. Whoever fulfils the third holy law will experience that some one else will gird him and bring him where he does not wish to go.

Seemingly sombre and ominous, the evangelist adds: 'This he said to show by what death he was to glorify God.'

Is Peter actually being invested to death here? Is the candidate here being told: 'Now that you fulfil this law, you will receive what goes with it: persecution and martyrdom, imprisonment and a horrible death?'

If this were true, the whole drama of Christ and of following Christ would be relegated to the stereotyped natural-religious mystical sphere of suffering and grief. On the contrary, dialectical life is nothing but toil and grief but whoever follows in Christ's footsteps is relieved of this endless pain and goes where the dialectical life and existence can never exist. Is it not so, that every candidate, by treading the path, dies the death of completely undivine nature in order to glorify God in the new magnetic field of life?

Now, after this renewed introduction, we come to the seventh step: 'and brotherly affection with love', for this seventh step deals with the death by which the candidate will glorify God by, bodily and literally, giving proof of the gnosis, in himself and through himself.

Love (II)

We now wish to talk to you about the last step of the sevenfold path: ‘and brotherly affection with love’, and once again we glance backwards to recall the essentials of the preceding chapters. Extensively we discussed which path the gnostic light, the power of the Immovable Kingdom, the non-dialectical magnetic fluid, takes in a pupil open to it.

The key to the path is faith, that is to say: the union of the spirit-spark atom in the heart with the pure Divine light. When this gate has been opened and the new power can enter the system of the pupil and work in him, he is ready for the path of renewal. The first step of the sevenfold path is referred to as: ‘supplement faith with virtue.’ If there really is faith and thus virtue, aptitude, then there is also a readiness to surrender one’s own I-central nature, to become less and less according to the I-nature so that the new light can act undisturbed in the system.

When this prerequisite has been met, the candidate can mount the second step and so proceed from virtue to knowledge. This second step points towards an elementary liberation or opening of the head-sanctuary for the fire of renewal. The result is that the aptitude obtained reveals itself in knowledge; the foretaste of universal knowledge of the all-revelation becomes a reality on this second step. When the pupil has arrived at this point, a great inner battle develops within, for two natures now operate within him, two powers: the old power and the new one. Now it is a question of whether he will go the path of John, of ‘he, the

other one, must increase, but I must decrease', to the end.

He must prove that he is serious about the endura. That is why, on this third step, he must show self-control, not incidentally for a while in maximum effort, but fundamentally and thus, on the fourth step, show a complete steadfastness, a great inner, static fidelity to the process of grace, which reveals itself in him. Whoever is capable of this, whoever is found thus faithful, receives godliness on the fifth step.

This is the descent of the new gnostic fluid in the right strand of the sympathicus so that now the positive foundation can be laid for a second serpent-fire. If this fundamental change of being does not stagnate, the new fire of the right strand of the sympathicus will push through the plexus sacralis, rise into the left strand of the sympathicus and return to its starting point, above the medulla oblongata.

When this path has been fully explored and the new magnetic circuit of fire has completely revealed itself and can really circulate through the two strands of the sympathicus, the new serpent-fire, the new consciousness, the new I, is born and the sixth step can be ascended: 'and godliness with brotherly affection.'

The new consciousness begins to radiate, proves itself just as the old I proved itself before. A new activity, a new action, is carried out into the world. It is conspicuously different from all the working and striving for goodness of the old nature. The new action is spontaneous, unforcedly magical; it is able to find, to magnetically attract and to catch everything as if in a net composed of new magnetic lines of force; everything that is and knows itself to be lost in the darkness of the sea of life. This net is so strong that even if the entire portion of mankind in question were to be caught in it, it would prove strong enough; it would not tear despite the multitude of fish.

This is the secret of the bona fide work. When fishing is done with the net of brotherly affection, which came into being on the sixth step, it will stand up to all tempests and unvariably, day in day out, bring glorious catches to the new shores.

Thus working and fishing, the seventh step is mounted: 'and brotherly affection with *love*.'

We now want to examine what this seventh step means and has to tell us. The second epistle of Peter, from which we quoted the text of the sevenfold path, says in connection with the seventh step: 'so there will be richly provided for you an entrance into the eternal kingdom of our Lord.' This is the crucial point: bodily participation in the new life, entering, the being definitively taken up in an entirely new state of life.

We want to talk to you about this coming new life, for these words regard everybody. When we, by a serious active decision, start forging the key to virtue, to aptitude for the path, we participate in the process which will lead to the new life. When on the first step we bring about the connection with the new magnetic field, the power of dialectical turbulence no longer affects us; then we have already been taken up into the force field of the new life. And what more could we wish?

In these highly eventful days we not only want to transmit teachings to you, we are not merely furnishing observations on what might one day be possible. We speak about highly important new cosmic powers which must be received by us. The salvation which was once promised to us by the great ones, can once more prove itself to us in these days. We must, therefore, seriously ponder the words of the old beautiful hymn:

*Oh how shall I receive thee?
And how encounter thee
Thou longing of all nations
Thou adornment of my soul**

It is not the case that *we* alone give evidence and that *you* merely have to listen. You must co-operate with the Spiritual School to erect a great edifice which we may and can realize: the coming new man!

The time is not so far off when the first proofs of this new type of human being will come to light. It will be a human being who will verify the saying: ‘in this world but not of it’. It will be a multitude that no one can count. It will free itself of all the squabbling and noise of the dialectical nature and enter an imperturbable repose; the repose and the immovability of a new magnetic covenant, the repose of the people of God. Each of them will speak: ‘this is my rest unto eternity; here I shall dwell for it pleases me well.

We speak to you so that you too may desire that repose and understand that this desire need not be mere fantasy, not merely a beautiful dream; it can become reality if only you use all your possibilities and put your hand to the plough in new revolutionary agitation. For the time has come!

Which desire is wanted of you? Which desire acts so intensely liberatingly? It is the desire for liberation, the desire for true healing.

Whoever wishes to be cured must first be conscious of being ill, of being fundamentally injured and of living in a world which offers no rescue and drags us along in endless revolutions of the wheel. Whoever wishes to be cured must be prepared to remove the cause of all suffering, namely his

* Paul Gerhard, 1607-1676.

delusion, his I-passion, his passion to exist, in short: himself. This is desire for liberation!

Whoever longs in this way, free of the powerful grip of delusion, is led towards the dawn of attainment, to a new day, to the inviolable repose of the coming new man. He will proceed on the sevenfold path, in the way described to you in detail the path of those twice born, the path of transfiguration. Whoever wants to lose himself will discover this path and ultimately, on the seventh step, find the entrance to the new realm open to him.

As we already said, this entrance is opened by the development of the new magnetic circuit in the sympathicus, by the birth of the second serpent-fire, the new I. This new magnetic circle, this new I, constructs a completely new personality. If you can imagine the new microcosm as a ball, then it is at the heart of the micros that the old temple is systematically demolished and an entirely new one erected. We will try to explain how this is possible.

You know that the *nervus sympathicus** consists of two strands situated on either side of the spine. In many places these strands are interrupted by nerve-nodes or *ganglia*. Such a nerve-node or ganglion is a greyish-red round-flat thickening in the nerve strand, consisting of cells of a typical construction located between the nerves or in the nerve thread.

Two important qualities of these ganglia of the sympathicus should be noted. Nerves also branch out from the ordinary spinal column. One speaks of the front branch and of the rear branch of the nerves of the spinal marrow. The ganglia of the sympathicus are directly connected to the front branch of the corresponding nerves of the spinal cord. Moreover, these ganglia of the sympathicus possess a number of nerve-plexi, which are the nerve branches

running along the main arteries to nearly all the organs and which control the movements of the heart and of the whole vascular system.

If you are able to imagine this, you will be able to draw some conclusions. And these will be all the more valuable if you have some elementary knowledge of the anatomy of the human body.

When a pupil of the fifth step receives godliness, that is, when the new magnetic circuit begins in the sympathicus, and this pupil remains resolute in his self annihilation, then the nerve fluid of the old nature ensures a general biological balance in the old building of the body by means of the rear branches of the spinal marrow nerves. The nerve streams of the old nature, however, which were formerly conducted into the entire body along the front branches, will be severed by the ganglia of the sympathicus and a new nerve stream, that of the second serpent fire, takes over the task from the old nature. The result is that the blood changes, as does the nervous fluid. The working of all the sanctuaries and of the whole endocrine system is altered. So a totally different system of lines of force is formed, outwardly in the form of the ordinary personality, but irradiated and inflamed with totally different life currents which stem from the new source of consciousness in the sympathicus. A new temple arises.

A threefold temple by way of consciousness, soul and body. A physical body not in the crude appearance of dialectical nature, but in the refined form of a new nature. This refined personality does not possess the structure of a reflection-sphere entity, for this latter resides in the remains of the old shattered dialectical personality whose physical body has been totally destroyed. No, the brother and sister of the seventh step possess a glorified new total personality including a physical bodily form. For the

ordinary person, this form is visible only when it manifests itself in connection with the old nature but as soon as the old form of nature need no longer be maintained, the new form of nature leaves its place of birth for the sun-drenched realm of eternity.

In the third part of this work we will describe in detail the nature and qualities of this new form of nature, as well as the manner in which it will free itself from the swaddling clothes of birth and thus rise from the grave.

In the Bible we are told that the crucified body of Jesus the Lord was laid to rest in the tomb of Joseph of Arimathea. This Joseph of Arimathea is the hierophant of the new mysteries and the tomb resembles that of Christian Rosycross in which the new imperishable body is found.

Our praying thoughts are that all who go the path, may complete their golden via crucis and arise, from the grave of victory, reborn and strong, to a new and sanctified life: the sanctified life of the coming new man.

Now you know how you can proceed from brotherly affection to love and merge with love. It is the love which is called God, Spirit and Light. And now you will understand as Paul understood: if you had everything and had not that love, that new state of being, you would have and be nothing. For this love which is God, this eagle's flight of the spirit, is the ultimate goal, the great and wonderful goal for all who in this epoch are called to the light.

With this love, it is not a matter of words or a tender disposition, but of a redeeming, liberating deed of mankind. And let this action, for which even the weakest amongst us is chosen, be your beginning and your end, your entire life till the day of your perfection.

Enter with us the joy of new knowledge. Celebrate with us the feast of the coming new man.

PART III

THE TALENTS AND FACULTIES
OF THE NEW MAN

III-1

Auric rebirth

The time has come to introduce to you the coming new man. In the two preceding parts of this book, the various philosophical and internal aspects of this new human genesis have been outlined. But the age which is now shining in the tender light of morning is the dawn of a day in which the new human being will act, move and be. If we do not belong to those who are earthbound in the grey veils of dialectics, we shall undoubtedly recognize the signature of this new man and be able to determine his reappearance in the history of the world from the year 1952 onwards.

What was revealed in this Aryan age thousands of years ago through the Divine brotherhoods, through the sacred work of Ichnaton in Egypt and the great workers of India, by Lao Tzu in China, by Zoroaster in the Chaldean empire, by Mani in the Middle East; what entered Greece with Plato and Pythagoras and shone in Western Europe through the Druids and the work of the Cathars will once again shine in this dark world order.

The day of the new man has arrived. The aurora of a new age of the true people of God has once again shattered the armour of dialectics. The chain of seven temples has once again been forged solidly and strongly, and it has invincibly begun a work that can rightly be called the labour of total pupilship. The work of renewal has begun, the paths of Renova are being trodden.

You will understand that going a path in the particular

sense we mean presupposes taking leave and travelling with us. There are pupils who wholeheartedly and entirely from within, wish to travel with us. Others are still full of doubt and there are perhaps some who, without entirely realizing it, are full of rejection and criticism. We have attempted to help them but they have proved unwilling. So the hour of farewell has now come. The aurora of a new day crowns the paths we have chosen. We are leaving the night and another task awaits us. The words spoken now and in the future apply only to those who travel with us and only for them do they have power.

You will recall that the power of gnostic renewal which can be absorbed via the permanent atom will ultimately shine from the ascending left sympathetic nerve strand, after a long journey, which we have discussed in detail. When this radiation fulness reveals itself, it is proof that a new magnetic circulation has been formed in the heart of the microcosm, which corresponds with the body of the nature of death. This extraordinary birth concerns the circulation of pure gnostic powers in the body of the old nature, i.e. the development of a new nerve stream, which, as we stated, will cause a change in the blood and the nerve fluid. The effects of the head, heart and pelvic sanctuaries and of the endocrine system will be changed and gradually an entirely different system of lines of force will be formed, outwardly in the image of the ordinary personality, but infused and irradiated with completely different life streams springing from the new source of consciousness in the sympatheticus.

A new temple arises. A threefold temple of consciousness, soul and body. A material body not in the gross shape of dialectical nature, but in the refined appearance of an entirely new nature; a glorified new personality including

a material bodily form. With this new vehicle the candidate must 'go out and be caught up in the clouds to meet the Lord in the air'.

The voyage on which we have now embarked concerns, among other things, the construction of this new vehicle, of the ark, the ship of heaven which we require to reach our goal. Clearly, we must now discuss and study in detail which dimensions and materials our vehicle requires and which tools will ensure success. Our fellow travellers will understand that the workshop must first be ready; the workshop in which the hammer blows must fall, where the T-square and gauge can be wielded without malfunction and where the slipway must be cleared so that the ship of heaven may soon be entrusted without incident to the new sea of the fulness of life.

What else can the workshop be than the precise centre of our microcosm, our body, our material form? We know this material form to be unDivine, derived from the nature of death. For this reason the core of this form, its fundamental principle must above all be destroyed. This is why, on the basis of various details from the second letter of Peter, we so extensively discussed the seven prerequisites to the path. Only when you fulfill these conditions will your workshop be ready, only then can you build.

First the new magnetic circulation must be brought about through the sympatheticus. This is in no way a *tour de force* for a permanent atom entity. Whoever gives himself to the path in absolute self-surrender and accepts the consequences, undoubtedly prepares his workshop for new building. And the proof of this 'readiness' is furnished by the new fluid of the sympatheticus manifesting itself. This fluid is the stone which must be used for building. It is the supreme remedy, the true elixir of life of the myths, the 'Open Sesame' of fairy tales. This fluid is the flame of the

seventh condition fulfilled, the light of Divine love. Only with this love only can the work be commenced and completed.

We must properly understand that it is senseless and in fact quite wrong to sentimentalize and to wax poetic about this Divine love. Whoever speaks about it must speak with deeds, with the concrete facts of building. This is what is required of us. What is called love in the universal doctrine* is the primal substance of the Divine flame, of the world soul. When the light of this flame begins to burn in the new magnetic circuit, the candidate will be able 'to bear all things with this love' as Paul says and according to Peter's words he will be able to 'cover a multitude of sins.' We wish to explain to you what Paul and Peter meant by these words.

In the famous 13th chapter of his first letter to the Corinthians, Paul says that he who breathes in the primal substance of the Divine flame 'is on a road leading to liberation.' He speaks to his pupils and says: 'Though we should direct our attention to the most cultivated entities of the dialectical field of life and though we should command as do they the art of rhetoric to perfection and thus speak or write a tongue in the highest attainable fashion, and though we should likewise climb to the pinnacle of magic and intellectual knowledge and command all the arts of prophecy, of the secret truths of salvation and of the sciences, we should be like a clanging cymbal and be absolutely nothing if we did not have the primal substance of the Divine flame.'

Then, Paul proceeds to enumerate the possibilities revealing themselves for every candidate once he becomes a partaker of this glory. He says: 'Love bears all things; it does not rejoice at wrong', and in the same sphere we wish to add

Peter's words: 'Love covers a multitude of sins.'

If asked for an explanation of these words, people would generally point to a new moral and ethical mode of behaviour which both Paul and Peter seemingly require. Mystical outpourings would undoubtedly ensue and all would think of the highest forms of love known in our natural order, of self-sacrificing and conciliatory deeds and of associating with people who excel in those deeds.

Are you aware, however, that the apostles quoted here did not in the least intend these supreme manifestations of the dialectical human emotional life? They considered the human race's ordinary effusions of love beautiful, noble and useful, as do we, and as balm for a lacerated soul, but 1 Corinthians 13 emphatically refers to something quite different. We must understand the true nature of these things in order to be able totally to grasp current pupilship, both rationally and in realization. And at the same time we will come to understand what Paul means in the other chapters of this letter to the Corinthians by the gifts of tongues and prophecy.

You will perhaps be aware that this world is full of 'tongue movements', apostolic and pentacostal claiming to practise these gifts. It is highly tragic that the unmistakable searching of tens of thousands of people has become stranded in spiritistic, negative occult, mediumistic pursuits. Ignorance is the cause of this calamity, these people having fallen prey to reflection-sphere brotherhoods who, for obvious purposes, imitate holy life.

If you cannot see through these motives, let it be said that all those gifts spoken of by Paul - gifts which are extremely real in a true spiritual school - are the first signature, the first evidence of a new human genesis. If one imitates that signature, that evidence, in a purely dialectical and absolutely negative manner, one leaves a whole stream of

deeply serious seekers stranded in a desert. This outright betrayal of the 19th century is about to be unmasked. Throughout the whole world the gifts and attributes of the new man will become known, not only philosophically, but also practically and in such a way as to clearly demonstrate the unbridgeable gulf between imitation and reality. Innumerable misguided seekers will thereby turn to the Spiritual School to find the lost trail back and to proceed with us from power to power and glory to glory. And thus, proof will be given that the gnosis has truly come.

When a pupil has fulfilled the seven conditions to the path, organically partaking in the gnosis, and the new magnetic circuit in the sympathicus therefore becomes active, then the new radiation emanating from it will come to cover the pupil's whole being: his personality, his respiration field, the auric being and the magnetic field. This cloud of the Lord will envelop the microcosm of the candidate like a cloak and the results will be almost unbelievable. A great diversity of gifts and new attributes will reveal themselves, all evolving from one and the same sanctifying spirit of renewal. All the magnetic points in the auric being wholly attuned to dialectical life and its aeons,* will progressively be extinguished in that cloak of Divine love, and new lights will be ignited. This love radiation will thus practically and directly 'cover a multitude of sins.'

So this process of Divine love extinguishes karma. It does not merely cover karma in a negative sense so that it still continues to exist, but replaces it absolutely. Here again we have an error in translation, for the original word for 'cover' can also be translated as replace. The original translators of the Bible were unable to comprehend that love is able to replace sin, and for that reason translated the word as 'cover', which did mean something to them. We hope, however, that the Divine meaning of this word will now be

clear in the light of the foregoing: the magnetic system of the auric being is utterly engulfed by this Divine flame: the dialectical firmament is extinguished and a new firmament takes shape. A new microcosmic earth, a transfigured personality, will and must now reveal itself under this new heaven. In the first instance, its signature is a multitude of new gifts and possibilities: the signature of the coming new man.

We shall now speak to you in detail about this and advise you thoroughly to study chapters 12, 13, 14 and 15 of the first letter to the Corinthians, as our observation are based on them.

III-2

The consequences of auric rebirth

We have explained in detail the manner in which the Divine flame of the gnosis extinguishes all the magnetic points of the dialectical firmament in the candidate's auric being, and how in progressive stages a new heaven is formed in this flaming love, so that, finally, the possibilities for a new earth, i.e. a glorified personality, are released.

Before continuing on this basis we ought to have a clear picture of the situation. With the aid of the permanent atom the gnosis enters the personality through the intelligent readiness of the dialectical I-being, wholly sacrificing itself, and takes shape in the two strands of the sympathetic,* so that a second serpent-fire,* a second I-being, a second consciousness is formed. In this moment the candidate is completely conscious of his twofold state, of his twofold nature.

He then furnishes proof of this twofold consciousness according to the deeper meaning of the prologue to John's gospel. The candidate, having arrived at this stage of his journey of renewal, resembles John. He has become a most exceptional human being, a human being seized by God, though by no means yet reborn in God. Hence he says: 'He must increase, but I must decrease. He who comes after me ranks before me, for he was before me.'

When the pupil, having arrived at this spiritual state truly begins to live by John's stated principle, then that radiation power develops which, emanating from the new serpent-fire, moves through the entire field of manifestation,

covering the auric firmament and progressively extinguishing its magnetic points. Other lights, previously latent but capable of reacting to an intensified electromagnetic power, are on the other hand, driven to activity. An auric rebirth therefore develops which, as we have seen, is the basis for any alteration of the personality.

We are told about this auric rebirth in countless myths. All of the scripture refers to it: we need only point to the 24th chapter of Matthew's gospel, for a cosmic revolution not only has a general aspect but also a very private one. The afore mentioned microcosmic revolt is an essential requirement for a microcosm to pursue the road to re-creation without hindrance.

You know how closely external and internal life are associated. If the internal life of nations is superficial, materialistic, torn and demonic, they create external conditions for themselves which are entirely in accordance. All natural realms then attune themselves to it and even the ordinary cosmic firmament brings forth a corresponding influence.

Ancient secret science has always proclaimed this and modern natural science can prove and explain this ancient secret. It relates to electromagnetic conditions which are created collectively and which the omni-revelation must follow as blind fate. If you recognize this you can also recognize what a comparatively small group of people scattered throughout the world can bring about. If we and others, by a new direction of life in the gnosis, cause a microcosmic revolt, wholly immersing ourselves in it, then we also irrevocably invoke cosmic magnetic powers and kill antagonist degenerate radiations. Thus, our new microcosmic firmament simultaneously brings about a general transmutation affecting all humanity. And what the consequences of this process will be for the masses is a matter concerning only the masses.

For this reason, warnings by the prophets and seers resounded throughout the ages each time such a transmutation crisis was at hand. For the advent of such a crisis can be foreseen and the period in which the consequences make themselves felt can be determined, particularly through their natural scientific aspects.

For this reason the modern Spiritual School, spread sevenfold over the world, can speak so assuredly about these things. We speak because we know. If you go the path you too will know!

What auric rebirth implies is, we trust, now clear to you. If no auric rebirth takes place, then your development cannot rise beyond a certain level and will have to return to its starting point just like all dialectical nature.

The magnetic principles of your auric being together constitute your plan of life, your song of life. You are held firmly in the grip of the magnetic lines of force radiating from those points in your personality. You cannot set foot outside them. All your predecessors, all the former manifestations of your microcosm, in short the entire past, the entire karma make themselves felt in your auric firmament.

A radical break with the past is therefore imperative! All magnetic lines of force currently emanating from sources in the auric being must therefore be severed, be extinguished. This is the inner meaning of 'forgive us our sins, as we also have forgiven those who have sinned against us.' The Divine flame radiating in the second serpent-fire* severs, but the candidate himself must release the possibility for it to do so.

When by consequence, other lights are ignited in the auric firmament and other magnetic lines of force therefore radiate into the personality, the personality has to react to them; it cannot do otherwise. It is driven in a different direction, for a new electromagnetic field of tension comes into

operation, a new song of life strikes up. When the rays of the new light of morning touch it, a new day dawns, the first day of the great transformation process. And, in this first day's light, a logical series of new gifts and faculties manifests itself. The first letter to the Corinthians alludes to these gifts and faculties.

We now propose to discuss all these gifts and faculties. The order of discussion, however, is not the sequence of their manifestation in the pupil who goes this path.

Let us first discuss the gift of healing. If anything ever captured the imagination of mankind, it is surely this gift. By nature, all people are exceedingly ill. In the course of our lives, most of us are afflicted by many diseases and most of us ultimately die of some disease. We are therefore heavily committed to the establishment and maintenance of first-rate health care and the best medical profession available.

If and when the medical profession fails (and it does, due to its unsurmountable task) mankind understandably develops an interest in all kinds of quackery and curious healing methods practised by a multitude of incompetents. An inexhaustible wealth of books on methods and recipes throughout the ages could be collected, were one to take the time and the trouble to do so. From time to time a morsel from posterity's treasure chest is rescued from obscurity, dusted off and dished up to the modern world as new. So it goes with everything. Is there anything new under the sun? Everything was already there centuries ago! The Kebiri, for instance, introduced herbal healing to the Egyptian priests, and you know that these herbal methods again enjoy success in our time.

The art of healing, of course, was always closely associated with religion. Priests have always wanted to be healers, both in the past and in the present, for they read of sublime holy personages who comforted and healed the sick

in miraculous ways. Was not Jesus a healer? Did not the apostles heal at breakneck speed? Straight after having been healed, their patients were so fit that they were able to take up their beds and leave the hospital shouldering their belongings. Such stories have a hypnotic and inspiring effect on the whole of religious posterity. So when Paul mentions ‘the gifts of healing’, the fences are certainly down. To this day, religious healers inundate the world like a rushing mountain stream. And, whenever they appear, sympathizers gather around and the religious press accords them the greatest attention.

Upon investigation, we find that religious healing has three aspects: a so-called spiritual, a moral and a physical aspect. After great catastrophes and wars in particular, these three aspects are diligently practised. An ever-expanding faith-healing movement has developed in Germany, and is spreading to other countries. Essentially, this faith-healing is much the same as the religious laying-on of hands. The laying-on of hands mentioned by the scripture has always captured mankind’s imagination. In our youth, we observed faithhealers and those practising the laying on of hands who were often highly successful.

Faith-healing departs from the premise that human sins are the cause of illness – which is indeed true – but we forget that all of human existence is sinful. And we say: ‘This being so, these diseases can be eradicated or neutralised by humiliation, prayer and reconciliation.’ So far so good, but if we investigate what the faith-healers mean by reconciliation we find that the true meaning of the word is unknown to them. We discover that their reconciliation occurs on the horizontal plane, that their humiliation concerns only conflicts in the dialectical personality caused by the properties of the dual law of good and evil, and that their prayer intends only to untangle and resolve the chaos

of these conflicts in the personality.

The question remains: 'How is it possible for people to be healed by faith-healing?' We ask you: 'How is it possible that a headache can be relieved by an aspirin?'

There is little difference in the effects of the products of the pharmaceutical industry and faith-healing or the laying-on of hands. The activity of a magnetic disturbance in your system is suppressed by the aspirin in your blood and the headache disappears but, unless you find other remedies, dietetic or otherwise it will return. For the real cause has not really been suppressed.

Think of a paralysed leg. The paralysis is caused by the failure of the nervous system connected with the leg. The magnetic fluid can no longer manifest itself in the leg. If the complaint is not long-standing and the nerve fibres have not yet degenerated and calcified, the patient can be helped by faith-healing. The person concerned is brought into a natural-religious ecstatic state. While in this state, he is 'reconciled', i.e. linked to a certain reflection-sphere vibration. This vibration transcends the patient's own vibration level; the faith-healer, in such a case, functions as a medium connected with the reflection-sphere* group, and thus through him, the paralysed leg is magnetised. If the patient can sustain his exalted religious and accordingly overshadowed state, the paralysed leg will be wholly or partly cured and he can walk again. A continuous bond with the hereafter and its so-called healers, however, is the price the patient must pay. He has become the victim of the natural powers of dialectics and the most dramatic thing is that such person praises God daily for the wonderful mercy bestowed on him. He can walk, but at what price!

If this method seems strange to you, you should ponder the methods of modern psychiatrists. They too require and effect, primarily, a sympathetic connection between doctor

and patient, i.e. a reconciliation. When this reconciliation, this highly undesirable bond, has been effected the doctor can make the patient do whatever he pleases.

We hope that you will now fully appreciate that the gift of healing mentioned by Paul in 1 Corinthians 12, cannot possibly have anything to do with these practises. This gift has nothing to do with faith-healing and laying on of hands. It has nothing to do with any psychological influence of an experimenting physician or quack. It has nothing to do with so-called religious healing and its three aspects. And, it is for this reason that in all the years the Spiritual School has kept clear of all quackery and occult healing practises based on the aforementioned magnetic laws, and will continue to do so.

So what then are the gifts of healing of which Paul speaks?

III-3

The gift of healing

In the first letter to the Corinthians, Paul refers to a number of faculties at the service of the new man and resulting from the touch of the Holy Spirit. Faculties such as diversity of gifts, variety of service and variety of effects of power. He then proceeds to explain these faculties in detail, namely the gift of wisdom, of knowledge, of faith, of healing, of the mastery of powers, the gift of prophecy, the ability to distinguish spirits, the gift of tongues, and finally the faculty of interpreting these tongues.

After this, the position of the candidate's office in the great work is determined in connection with the processes of development of these nine faculties within him and his state-of-being in these processes. Paul mentions three offices: firstly the office of apostelate, secondly the office of the prophet and thirdly the office of the teacher. And these three office-bearers are allotted individual tasks consisting of: the demonstration of powers; the ability to heal; the capacity to help; the capacity to guide and fifthly speaking in tongues.

So, according to Paul's interpretation, there are nine faculties, three offices and five tasks pertaining to the development, to the signature of the genesis of the new man.

Before we begin to discuss these subjects, we must warn you that they only have a point and are only completely harmless if you strive from within to go and fulfil the requirements of the path according to your state-ofbeing.

The fact that these things must now be manifested on the one hand, makes us very happy since it proves that we are indeed on the eve of great and glorious events but, on the other hand, these discussions place a heavy responsibility on our shoulders.

Therefore, we again emphasize that you can only direct your attention to all these things with impunity if your quest is sustained by the firm resolution to go the path according to your state-of-being. If you take an interest in all these accents of new human genesis without simultaneously seeking and striving after the latter with your whole inner being, you will place false accents in your self. By taking an interest in the accents, while ignoring the path leading to them, you will merely develop an imitation and consequently follow an entirely occult and moreover wholly negative road. All this would undoubtedly result in an immense reflection-sphere* overshadowing, ultimately leading to intense natural-religious delusion with all its misery.

Above all you must understand that the faculties, offices and tasks which are the accents, the proofs of new human genesis can never in any way be made to serve the dialectical order of nature and a humanity which worships it. This is an obvious conclusion, as the development of these accents of new human genesis is based on a new electromagnetic radiation. The power of the Divine nature, the power of the gnosis, i.e. powers of a non-dialectical electromagnetic radiation-field must support and drive those new faculties if they are to develop. These powers, thus stem from another nature and, since they cannot be of use to this nature, they obviously cannot be used as such in this world either when they come to reveal themselves as a faculty in the pupil.

When the Lord Jesus says: 'My Kingdom is not of this world', one could perhaps think that these words simply

allude to a rejection and that if a sister or brother of the gnosis were but to exert themselves, they could yet be of service with some faculty on the horizontal plane. That, however, is out of the question.

The words: 'My Kingdom is not of this world' do not just allude to an unwillingness, but also to a fundamental and absolute inability! Therefore we must be quick to tell you that the gift of healing, as taught by the Spiritual School,* cannot possibly be made to serve any dialectical therapies, though this gift undoubtedly can benefit your constitution, provided your entire personality is on the path. If you have opened your being to the new electromagnetic radiation by your state-of-being on the path and you come to partake of that new electromagnetic radiation field, then these powers will also effect you in your personality and be beneficial to the material body.

You might possibly be disappointed at the restriction just mentioned. However, when you study and weigh up the accents of new human genesis with an open heart, you will become speechless with gratitude and joy. For then you will discover that they confirm Christ's words: 'When anyone goes with Me one mile, I shall go with him two miles.' For all those offices, faculties and tasks are meant to serve, to carry, to support and to help every pupil completely from the first to the last step. The help which comes to us from these faculties and which is of vital actuality in the practice of the Spiritual School is so absolute, so dynamic, so abundant that no one need have the slightest fear. It is nonsense to worry in any way about our success on the path. Whoever does so is undoubtedly I-centred, demonstrating that he is actually clinging to the old life and is annoyed at not being able to seize the new life together with the old.

The human being who wants the new life must give up

the old. Every temptation on the path, whatever it may be, can be annihilated in the glorious help of the brothers and sisters on the path. Think, for instance, of those well-known words of Psalm 91:

*No evil shall befall you,
and no scourge come near your tent.
For he will give his angels charge of you
to guard you in all your ways;
On their hands they will bear you up,
lest you dash your foot against a stone.*

The path to self-realization is sometimes represented as a difficult journey in solitude. This is however decidedly untrue, for it is only one side of the matter. It is so depicted by workers such as Krishnamurti, because they found that countless people cling in a negative way to authorities, authorities on the horizontal plane only, who themselves do not fulfil even the most elementary requirements of the true life.

Christ's words: 'If anyone goes with Him one mile, He shall go with them two miles', elucidate most clearly the two sides of the one truth. By completely standing in self-realization, by spontaneously going the path without regard for the outcome, without worrying about consequences and difficulties, we invoke that absolute help from all who have been received into the gnosis circle. From them and through them the powers of the faculties, offices and tasks stream towards us.

As a saying from the Sermon on the Mount expresses: 'But seek first his kingdom and his righteousness, and all these things shall be yours as well! The human being who, by going the path, gives proof that he truly seeks the Kingdom of God will find that the entire light of the

gnosis,* in all its various radiations, will become his or hers; at first transformed by others, as we shall explain, then directly and absolutely at first-hand. And what is thus received benefits the entire microcosmic system, and thus likewise the physical body.

As understood by this nature, our microcosm* is ill. That is why we must all follow the path of sanctification. Sanctification means becoming whole, being healed, recovering. We would like to speak about this sanctification, this healing in its practical application. The human being who goes the path, goes the way of the cross, the way of eternal and absolute recovery. And the power he receives is equal to the cross he bears.

III-4

The tasks: five healing streams

You must thoroughly understand why we are discussing the gift of healing. A sevenfold world-brotherhood and a seven times sevenfold field of radiation is developing around seven worldfoci. A new bow has been set in the heaven; a totally new electromagnetic field has been created. A great new possibility has revealed itself for seeking humanity. It is the manifestation of the Holy Spirit, of the universal gnosis, through which – as Romans 8 puts it – the manifestation of the children of God becomes possible. It is the fulfilment of which the *Confessio Fraternitas* says: ‘One thing, o mortals, shall be stated here by us, viz. that God has ordained that the world before its end shall be given an inflowing of truth, light and greatness such as he commanded should accompany Adam in Paradise.’

This tension-field of truth, light and greatness is now spreading over our lands, but unfortunately no mortal automatically partakes of it. This is out of the question, because the microcosmic system of dialectical humanity responds to a totally different magnetic field of tension. It is therefore imperative that man goes another path of life and takes measures so that his entire microcosmic system may be opened to the touch of the sevenfold Holy Spirit field. Whoever succeeds in this has become an exceptional human being, for, from that moment on, two natures speak within him: the ordinary, dialectical nature, and something of the new nature which begins to manifest itself in him. Clearly this will have tremendous consequences.

If we are still wholly of the old nature a gaping chasm lies between us and the tension-field of the Holy Spirit. But when a few individuals enter the state of the two natures, a bridge has effectively been spanned. Then via those few who constitute the bridge, the Holy Spirit field can link up with everyone in a special manner, albeit not yet directly.

As soon as the gifts of grace of the Holy Spirit flow into a person, because he has opened his being, his heart-sanctuary to the gnosis, a certain activity of new powers arises, a 'variety of effects' as Paul says in 1 Corinthians 12. And immediately such a person becomes fit for various forms of service. With those powers, unable to be explained from this nature, such a human being can then serve. Why is this? Because he is not yet wholly of the new nature, but only with a part of his being! If one of us were entirely of the new nature, we would quickly lose touch with him or her because the two worlds, the two natures, cannot merge. They cannot work together: the one true Kingdom is not of *this* nature.

When a person is touched in his being by the power of the Universal Kingdom, however, a state of two natures arises, albeit temporarily. Through this exceptional condition of the human being concerned, who effectively acts as a bridge, we can experience something of the holy serenity of the original life. With one part of his being such a person is of the *new* nature, with the other part he is of *our* nature. He can tell us what moves him inwardly and, to a certain extent, approaches us with what he has received. Although the Light thus given to us cannot even remotely be compared with reality itself, it is nevertheless a light in the darkness of our existence. Provided we are true seekers and the pain of dialectics makes us yearn for deliverance, we can assuredly be helped, in some measure, by this incomparable light shining through human heads, hearts and hands. The gift

of healing is related, amongst other things, to this.

A pupil who is connected with the gnosis, enters a state of development in which faculties unfold. With these faculties, entities still wandering in darkness but longing for light, can concretely be helped. A power surges into the fundamentally sick person through these faculties; a power of great liberating significance, a help which touches all aspects of the microcosm so that it may rightly be called the gift of healing. This gift, however, has yet another aspect.

You will be aware that the gift of healing is a faculty to make the people, yearning for deliverance, fit for, and open to, the first touch of the rose, of the permanent atom located in the heart-sanctuary. When an increasing number of people possesses this gift and acts in the three offices, namely the apostolate, the office of prophecy and the teacher's office, more and more gnostic power is released and utilised in the dialectical field. Just think of a magnifying glass. If, in the darkness of our existence, we can grind a burning-glass together and, with its help, catch and concentrate the radiations of the gnosis, we will be able to start a fire. It therefore makes a great difference whether one person alone develops and employs the gifts or, for example, hundreds. The Spiritual School strives after this result: to form a group of human beings who have truly been captivated by renewal and who spontaneously and without any conceit or fuss begin to develop and radiate – by virtue of their being touched by the gnosis – such a formidable power that unbelievable results will unfold.

Paul, in his letter to the Romans, calls this 'the revelation of the sons of God, for which', as he says, 'creation waits with eager longing.' 'For creation is subject to futility.' Man the creature is totally imprisoned in the bonds of this nature and now creation awaits the revelation of the sons of God so

that, from the bottom up, here in the unholy existence of our nature, the Holy Spirit can be ignited.

The transformed Holy Spirit radiates in five clearly perceptible streams from such a group of servants, who have become God's people. These are the five spiritual gifts of which we spoke, the five tasks mentioned in 1 Corinthians 12, namely: the demonstration of powers, the capacity to heal, the capacity to help, the capacity to guide and the gift of speaking in tongues.

When a human being is liberated in the gnosis, powers emanate from him for, when the spirit-spark atom, that precious jewel at the top of the right heart-ventricle, is touched by the radiation of the gnostic sun, it reflects that radiation. Paul calls this reflection process the expression of powers. The instant a human being is touched by the gnosis* these powers radiate forth spontaneously, independent of his will. They radiate from him automatically. It is not his power, but the activity of the Divine Sun reflected in the heart-atom. This is the expression of powers: the involuntary reflection process of the permanent atom.

Later, when the process progresses in the pupil and the head-sanctuary is touched – whereby the diadem behind the forehead also begins to radiate as demonstrated by the eyes -and thereafter, when the new magnetic circuit, the second serpent-fire is revealed, these radiations of power grow ever stronger, ever mightier.

When there is a number of such brothers and sisters in the Spiritual School and a group of true seekers enters the School, attending a lecture or later a temple, this group will be touched by those powers emanating from the pupils concerned. They will be received in this 'pool of Siloam' and must react to it. If that group consists of real seekers, of human beings yearning for the Spirit, they will sense this effect of power.

One could might that they begin to breathe for the first time and they show it by saying for instance: 'How wonderful, how very special it is here. What makes it so?' They think it incomparable, extraordinary in the Spiritual School as if enchanted. This is the initial experience of all pupils in the School and many of them have the urge to talk about it to one another. In this they stood under the expression of powers.

When the patients (this term is quite correct, because all of us, as microcosm, are damaged) truly yearn for the Holy Spirit, so that the psalmist's beautiful words:

*as a hart longs for flowing streams,
so longs my soul for thee, O God,*

are applicable to them, then the expression of powers becomes the demonstration of healing. The power transformed by the heart-atom of the said few then also touches the heart-atom, the rose, in the seekers.

The initially, weakly concentrated touch of powers soon experiences a densification in the Spiritual School whereby the cloud of light-power, in which the seeker is situated, first densifies to a focus and subsequently forms a ray. This ray, this fire, is aimed at the rose, the heart-atom, the mathematical centre of the microcosm. If the rose proves receptive to it, if the rosebud begins in some measure to unfold under this radiation-power, healing sets in. For, the moment the rosebud within you proves open to that power there is proof that you are assimilating; that you are not mystically basking in the demonstration of powers and remaining at the aforesaid stage of breathing, saying: 'Oh, how wonderful it is in the Temple of the Rosycross.' That power then breaks in; the rose opens and nourishes itself. From that moment a process starts developing within you, a

healing process which for the time being is still second-hand i.e. through the demonstration of powers transformed in others. The gift of healing has touched you, a temporary process that will later be taken over by the gnosis*.

Clearly a very special link between the School and the pupil has been established. The phase of 'Oh, how wonderful!' is then over, for this process of making whole, this inner touch, often hurts. It is a fire that will often scorch you, but we progress along the path thanks to the touch of healing. As a result, the third task can be undertaken, the third task for the benefit of the candidate.

The pupil is given the correct type of help in his or her private magnetic situation. The capacity to help then demonstrates itself in the candidate as a reality. Although, generally speaking, our paths are directed at one goal, our experiences are highly individual, for are not our circumstances, difficulties and conflicts highly individual? Now help is given you. The brotherhood treads a path with you that is wholly adapted to your own circumstances. This is why the experiences of pupils are in many aspects so dissimilar. You are helped according to your individual electromagnetic condition. Is not the microcosmic firmament in the auric being of all of us different? Do not the radiations of the auric being, of the magnetic firmament, sing a different life-song in each of us? Well, the brotherhood takes this into account and you thus receive precisely the help you need in your own circumstances.

Once this help has been given, you are guided (the fourth task!). There is no freedom at all at this moment. We are wont to say, since we have heard it from time immemorial, or because it comes to us from truly liberated life: 'I want to be free', but at this stage of the path there is no freedom at all. For, what do you know of the path? What direction must you take? Do you know? What do all those experiences on

the path mean; do you know anything about it? You know nothing about it! You are only speculating. That is why, if you seriously wish to go the path and demonstrate your perseverance in the afore-mentioned proces of development, a time arrives in your life in which you are guided, literally and bodily. For your I-being, your ordinary natural consciousness, cannot understand this process, cannot steer, this I must disappear. And when you place your I in the background there is no new consciousness to instantly take over the guidance of your system!

The brotherhood,* therefore, intervenes with that capacity to guide and says to the candidate: 'Now we shall help you and you will pass right through everything to the goal, because you deserve it, because it is now possible to help you.' The relationship with the brotherhood which hereby arises, is described in Psalm 139, in which the soul which is guided says:

*O Lord, thou dost beset me behind and before,
and art acquainted with all my ways.
If I ascend to heaven, thou art there!
If I dwell in the uttermost parts of the
earth, even there thy hand shall lead me.*

This refers to the fourth task, the capacity to guide, of which Psalm 91 sings:

*He will give his angels charge of you
to guard you in all your ways.
On their hands they will bear you up,
lest you dash your foot against a stone.*

For you will by no means be confronted with the most fierce and devilish things when you go the path. If you place your I

in the background and entrust your entire being to the guidance of the brotherhood, the fourth sun will rise over you and you will be guided through the darkest valleys as if on a smooth road.

When the fourth task has been performed and the candidate has been impelled to a certain point, he receives, fifthly, the gift of tongues. Then the Universal Doctrine* is imparted to him. For then, in the altered head-sanctuary, the universal secret speaks to him and the scales fall from his eyes. In this condition, the candidate, for the first time in his life, beholds the remarkable path face to face. The Holy Spirit descends upon him and the rose in the heart-sanctuary, blossoms forth and opens completely to the Divine sunlight.

What the candidate heard or read, up to that instant, about the Universal Doctrine* was but the outer image of the mysteries. This image, however well it may have served him, now fades. The candidate instantly enters the circle of helpers, the chain of God's children. He has become a member of the new race.

The faculties (I)

We have discussed how the seeker becomes a pupil and how he is impelled towards the opening of the rose by means of five tasks or streams, revealing themselves in the Spiritual School. Let us now consider in what manner the new faculties develop after the opening of the rose; how the gift of healing is therefore truly obtained, and how the brother or sister received into God's new people is able to work with the gift of healing.

Firstly, we wish to state, that healing in the gnostic sense means restoring the damaged microcosm, restoring it to its original status. A cure can only truly be spoken of when a damaged microcosm has returned to its original glory. So healing is sanctification or making whole and the gift of healing is the faculty of setting this process in motion in a human being. As we have seen, this gift is based on a transformed power of the Holy Spirit, on the transformed radiation power of the gnosis, radiating from the healer's being and revealing itself in five clearly distinguishable streams. They are the five magnetic streams of the new field of life.

Furthermore, we must again emphasize that the utilised power released in the gift of healing is indeed a power received from the gnosis, but that it may not be referred to simply as 'Holy Spirit'. It is transformed magnetic fluid and therefore reflected gnostic power; a power necessarily weakened and somewhat altered by the reflective apparatus. This likewise means that the gift of healing can never be

absolute, at any rate not until the microcosm has ascended into perfection, into the absolute. In other words, the gift of healing only extends up to a certain boundary where the teacher lets go of the pupil and entrusts him or her to the gnosis itself. So, the teacher experiences and spontaneously avows his weakness, his limits and finds his strength in cooperation with all brothers and sisters. For clearly, this limited power is multiplied when a number of workers endowed with the gift of healing unite in a living, vibrating community. This illustrates what it means when a large number of pupils stands together in this new faculty. They are able to ignite a glorious power, an extremely mighty light in these dark regions.

True workers thus never seek their strength in isolation. They combine their powers. They do not desire a dominating position. They know that everything of gnostic value that they reflect is preserved in the power field and benefits all in need of it.

Now, as you know, the first letter to the Corinthians mentions nine faculties of the new human being. The gift of healing also belongs to them. One might ask whether all these faculties simultaneously shape themselves in the pupil after the rose has opened. This is not so. They develop and reveal themselves in a certain order which we shall describe.

Paul calls the first faculty the faculty of faith or of imparting faith. It is the faculty of reflecting a faith radiation of the gnosis* which has been absorbed in the teacher's being, of projecting this faith radiation in the permanent atom of the seeker and urging it to activity. If the faculty of imparting faith can be employed, such a seeker immediately obtains a certain measure of faith. At first, it will be a faith in the teacher concerned, faith in what the teacher says. This initial faith then, of course, contains all elements for further development. The seeker thus guided to faith does not yet,

however, possess the faculty of faith himself, i.e. he cannot yet transmit that faith to others.

Faith always relates to a certain radiation of the permanent atom and is thus completely different from what natural religious man understands by it. He believes in authority and is in most cases governed as a machine. Faith as understood by the Spiritual School is always a consequence of the activity of the spirit-spark atom. As you know, the permanent atom has an attractive, an assimilating and a radiating power. Now faith, the first faculty of the pupil becoming a teacher is a state in which the permanent atom assimilates and radiates directly from the gnosis and generates an activity in the seeker's permanent atom.

One could compare it to a ray of light. Imagine a mighty light shining over a temple but unable to enter because of its roof. Then a teacher stands on the dais in a very favourable position to catch some of that light and transmit it, that is to reflect it to those gathered in the temple. This is approximately how you should understand the effect of the first faculty.

The seeker begins as a consequence of this reflection working to believe the teacher, in what the teacher radiates to him, because he experiences it. What radiates from the teacher is therefore not authority. The teacher does not take a certain stance towards the pupil, does not put himself above him; faith in the teacher is part of a process in which both teacher and pupil stand. The manner in which the teacher experiences the light-agency is also experienced by the pupil and he feels this in his heart-sanctuary. If this agency cannot take place, it means that the human being concerned either has no permanent atom or that he or she is too closed, too much directed towards the horizontal plane of existence for the faith-agency intended to succeed for the time being.

Even though the seeker comes to have faith in what the teacher radiates and explains to him in words, this state of the pupil is not yet founded in the gnosis* itself. For this kind of mediator, a medium, a reflecting apparatus is still necessary in the first instance.

If, however, the believer now truly begins to go the path, the power of his faith will continually increase till, ultimately, a first-hand realization occurs. He is guided to that status by means of the five streams, the five gifts of the spirit emanating from the Spiritual School.' If the pupil having initially come to faith, does not go the path, then the established bond soon dissipates, or changes to animosity, aversion. It can even degenerate to opposition and hostility. So we can say that faith as a faculty is the first gift and relates to a magic, creative working of the permanent atom in the heart-sanctuary.

Now the budding teacher proceeds to the second faculty, the faculty of wisdom. This causes an activity of the fire-circle of the kundalini* located around the pineal gland* in the head-sanctuary. This activity causes the right hemisphere of the candidate's brain to be guided into a new state. Hundreds of magnetic points lie in the structure, in the various convolutions of our brain substance. All these points are linked to corresponding magnetic points in the auric being. So lines of force link the magnetic points in the auric being to the two brain hemispheres.*

By the second faculty, more precisely by the new activity of the pineal gland,* the right hemisphere of the brain and its magnetic points are cut off from the corresponding links to the auric being. The connections with the auric firmament are severed and other connections take their place. The gnostic power, which has touched the permanent atom and reached the head-sanctuary via the activity of the thymus and the bloodstream, thus gains a certain measure

of freedom, independent of many of the dialectical restrictions in the candidate. By this means, the second faculty is released within him. With its assistance the teacher can more or less intuitively capture an image of reality and project it into the consciousness of the pupil believing in him or in the doctrine. This second faculty thus imparts a shaping faculty. It is part of that impending Jupiter consciousness of which Max Heindel spoke.

If there is no bond of faith between teacher and pupil or if this bond is as yet too weak, the projection of the image will not succeed. The pupil will either not understand it at all or acquire a completely wrong idea of the projected image. For this reason, the work on a pupil in the Spiritual School sometimes stagnates at a certain point. The pupil is then not vibrating in his faith, the bond of faith has been weakened and when a certain image must now be projected into the pupil via the second faculty, it does not succeed. If for instance, the projection is supposed to make the pupil clearly understand something – because the time is ripe – and consequently intends to make him enthusiastic and joyful, the pupil concerned will at that moment remain totally indifferent. Nothing imparted to him will be able to move him.

In the positive case, however, when the pupil reacts at once, he will show that the image received arouses a veritable tempest in him. Countless questions and problems arise and he showers them on the teacher. The teacher must therefore possess a third faculty at this moment. Paul calls the third faculty the faculty of knowledge. By the aid of this faculty he can analyze the intuitive image and solve the current problems. Through this faculty he can etch the outcome of the analysis into the pupil as a concept.

This third faculty is located in the frontal lobes of the brain substance. By the activity of the kundalini fire-circle,

the right hemisphere of the brain is first changed, as a result of which the second faculty comes into being. Then the frontal lobes of the brain substance are admitted to the processes of metamorphosis, so that the third faculty becomes evident. With this third faculty arising from the seat of our intelligence, the seat of our mind, located behind the frontal bone, the teacher can clearly be most useful to the pupil, as he can give concrete indications with it and show him their obvious usefulness and necessity. When this activity is successful the pupil has the feeling that things are obvious. Then he says with inner conviction: 'Yes, it cannot be otherwise,' or: 'I cannot fully understand it, but I *know* it's true, and my whole being partakes of it.' This is the result of the third faculty.

The teacher now has three faculties at his disposal: the faculty of igniting faith in the human being suited to it; the faculty of image-projection; and the faculty of imparting the intellectual analysis of the latter as insight and concept to the pupil's consciousness.

Then the fourth faculty develops, the faculty which Paul calls the mastery of powers. This faculty completes the current processes in the head-sanctuary; it brings the teacher a new will. At that instant the teacher also becomes a priest.¹ The new faculty of will comes about by a change in the constellation of the left hemisphere of the brain, by consequence of which the teacher is enabled totally to control and direct the powers revealed in him by the gnosis and, most importantly, to employ them for the benefit of the pupils. So, in the work there is never any routine or monotony but, according to the current situation of the world, mankind and the School, a power will be employed

¹ See: J. van Rijckenborgh, *Dei Gloria Intacta*. Rozekruis Pers Haarlem, 1962, p. 97.

as required by the moment and the word allied to it will be spoken. A great agitation will begin in the pupils; they will be woken up and kept awake.

You will perhaps have noticed that the foregoing closely resembles the general trend of an occult-scientific movement. From this you can gather how much occult science endeavours to imitate the course of development intended to serve the liberation of mankind from its fallen status. Imitation inasmuch as occult science makes the I develop these processes. One can do this, of course, but it results in a caricature. The development we present here to you in the name of the Spiritual School is a development guided by and born of the power of the gnosis, of the power of the Holy Spirit, from the state in which the Johanne human being says: 'Not I, but he, the other one, must increase.'

When this mastery of powers is present, the fifth faculty, as a synthesis of the four preceding ones, can reveal itself. It is the gift of healing. It synthesizes all the preceding faculties, in the cerebellum with the medulla oblongata as its central point and immediately makes the teacher a magician, a priest-king of God's people. Not until this instant does the teacher truly enter the service of the brotherhood, the service of the gnosis.

III-6

The faculties (II)

We have seen that the first faculty of the new man relates to the gift of igniting faith in human beings ready for it. Secondly, the faculty of image-projection develops. Thirdly, the faculty of etching the intellectual analysis of the latter on the pupil's consciousness. Fourthly the faculty of the mastery of powers, i.e. it concerns the new will. Fifthly the synthesis of these four faculties in the gift of healing. Only through this fifth faculty does the teacher become a true magician in the sense of the gnosis. We shall now establish why this is so.

We have described the teacher as a worker standing in first-hand connection with the gnosis and reflecting the gnostic power into the seeker's system. He can indeed undertake glorious work with this faculty of reflection and projection. He kindles faith in the seeker and possesses an illustrative faculty capable of projecting something of the glory and majesty of reality. He has a faculty of knowledge to analyze what he thus imparts and has, to some extent, mastery of powers to intervene in the right manner. Yet, in undertaking this fourfold work, the teacher is not yet able to effect a real, a fundamental change in the system, in the microcosm of the pupil.

The pupil, when entering the School, is indeed full of new interests, he is most devoted and undoubtedly disposed towards a new mode of life, he is also a person of sound morals and is highly respectable. But no change of

type has yet occurred and this alone would be proof of possessing another consciousness. Were we to remain true to our ordinary type and, after losing sight of one another for ten years, to meet again, we would be able to say to one another: 'You have become older, your hair has grown grey but you've not changed a bit'. Old friends who have not met for years can say this, but it means, at the same time, that not the slightest inner change has taken place.

If, however, a pupil in the Spiritual School is touched by the gnosis, an absolute change of type instantly comes about and when meeting again people would say: 'How much you have changed!' That change principally concerns a change of character, for a human being's character is the synthesis of his entire magnetic system. And as long as that magnetic system, the character, the fundamental character qualities remain unchanged, the human being has not truly entered the process of healing. He may undoubtedly demonstrate a pure mode of life, an ethical change, be a person of high moral standing, but a true and fundamental change has not yet taken place. At most it may be said that the pupil has learnt philosophically and hypothetically to understand and experience the new human status under the teacher's guidance. But there is as yet no question of a biological, structural change, of a biological, structural experience of the new life and therefore neither of healing. At that moment the teacher does not yet possess the gift of healing, or if he does, he cannot apply it because the pupil is not yet suited, or open to it.

We have ascertained that healing means making whole, sanctifying. When a person has been admitted to such a process, it can be noticed at once, namely through most extraordinary changes occurring in the microcosm. As we said, these changes are connected with a change of character of the fundamental magnetic system. It is not enough for

the teacher to use his transforming faculty to be able to admit a pupil to the power of healing. If that were possible one could speak of a new kind of magnetic healing method. As so ardently desired in some circles, the transference of powers would then be effected, for instance, by the laying-on of hands, or via the gesture of blessing, or by passing the hands over the body, or by mantras.

No, whether or not a pupil is suited to enter the process of healing is primarily determined by his state of being. He must indeed be prepared for it; he must demonstrate complete readiness and that he will persevere, whatever happens. The teacher possessing the fifth faculty actually does nothing for such a pupil. Not a single gesture is made, not a single prayer formula uttered. What really does happen, we shall endeavour to explain.

Imagine that a pupil is suited for healing, that he is beginning to partake of the process of sanctification. This means that the pupil will be directly linked to the power of the gnosis, without any intermediary, without even the teacher as an intermediary. Under the guidance of the teacher, he has passed through the preliminary process that began when he entered the Spiritual School and he has now progressed to healing, to a direct connection with the gnosis. This is the outpouring of the Holy Spirit mentioned so many times in the Bible, which the churches so ardently seek.

Establishing this link requires what might be called an ignition. This 'being ignited by the Spirit of God' as the ancient Rosicrucians called the establishing of this connection is truly an ignition, an enflaming. This ignition, this establishment of contact is effected through the teacher possessing the fifth faculty.

Just think of an electric wire, as a simple example. An electric wire has been installed; everything has been taken care of, the light-bulbs have been fitted, but the connection

with the main cable must still be made. The instant this is done, energy flows into the electric wire and the lights can glow.

In the case of the pupil in our example, a fundamental difficulty arises in this respect. The difficulty consists of a most disruptive difference in vibration, in potential. The entire microcosmic system of the pupil is a great deal lower in vibration than the life-field of the gnosis, and a forcible penetration of the candidate's system by the gnosis would wreak great havoc. It could even result in burning and various inflammatory diseases.

The teacher therefore acts as the igniter, as a temporary and impersonal mediator. He places himself mentally between the gnosis and the pupil, evokes for him the powers of the gnosis, weakens their vibration for a time to soften the first blow for him and withdraws immediately once contact has been made. In this case, the teacher therefore resembles the electrician who correctly makes the connection between the main cable and the newly installed electric wire. This work can succeed only when the pupil, at the psychological moment, is totally unprepared for it. It can happen when he or she is engaged in extremely mundane work, for instance while washing dishes at home. The teacher is thus completely absent, so any exaltation, dialectical demonstration or display of self-importance is completely excluded. This process has no personal character whatsoever. Once this ignition has taken place, the pupil has become a brother or sister of the Apostolic Circle.

There are three phases of instruction, activity and growth in the Spiritual School:

the orientating and preliminary school, also known as the forecourt, the School of the Rosycross;

secondly the School of Higher Consciousness in which the preliminary process is further developed;

and thirdly, the Apostolic Circle, in which the pupil enters into first-hand connection with the power of the gnosis. Therefore, to be called to the apostolic circle means simultaneously to be changed. The call and the change take place in a highly impersonal manner without the teacher being present, without any rite, service, mantra,* laying-on of hands, gesture of blessing or anything of the kind.

One might ask: 'Does the gift of healing then have nothing to do with any physical recuperation? For instance, when the body suffers so much that mental impediments might arise or the work be retarded.'

This question may be answered as follows: When the pupil enters into first-hand connection with the gnosis,* his whole state of well-being is in the hands of the brotherhood.* The pupil has then been linked to the seven focal points, to the seven schools, to the seven-by-seven powers. To those versed in the universal doctrine, it is known that the number seven or the law of seven has an important place in the working of the magnetic vibration of the Universal Brotherhood.

There is a law of sevenfold fulfilment. When by entering the apostolic circle a pupil spontaneously evokes this law for himself, in this Divine harmony, he will undoubtedly receive all the powers he needs to fulfil his task. For as long as is useful and necessary his constitution will be kept well-balanced, even though his health may be very weak.

Perhaps you will now also understand why we call the possessor of the fifth faculty a magician by the grace of God. He or she is the impersonal igniter of Divine salvation in the service of the Universal Brotherhood.* And clearly, if this work is to be done properly, the teacher must yet command another, a sixth faculty, viz. the faculty of distinguishing spirits, as Paul calls it.

There are laws of discernment with which the magic

servant must be acquainted. They determine who is ready for help in certain phases. Likes or dislikes do not enter into it, the teacher does not allow himself to be guided by them. Even if he were to dislike the candidate: 'When the pupil is ready, the master is there.' This is why we so strongly emphasize the impersonal character of the work. Even if you were very much liked, and the teacher were linked to you in true friendship; if you are not yet ready for a certain phase of help, that help cannot be given to you. There are sublime laws that determine, that regulate, who is suited for a certain phase.

You will understand that knowledge of the workings and methods of this faculty cannot be made known outside the Spiritual School.

III-7

Death swallowed up in victory

We would now like to draw your attention to the last part of 1 Corinthians 15:

‘I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For the perishable nature must put on the imperishable, and the mortal must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory.’ ‘O death, where is thy victory?’ ‘O death, where is thy sting?’

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.’

You will of course have read this part of the Bible countless times and often heard it quoted. Perhaps you know it by

heart, yet we feel we must emphatically draw your attention to it for, in this passage literally the same message as that proclaimed by the Spiritual School is imparted to all who wish to understand. The Spiritual School speaks so vigorously about these same things, because it concerns the message of the end, the classic message about the end of every dialectical manifestation, when, at a given moment, the radiations of the new life descend into time to envelop all who can be helped.

‘Behold’, says Paul, ‘I tell you a mystery.’ This word does not allude to a secret which must be kept at all costs, no, facts and realities are alluded to here which are secret and veiled for those totally submerged in nature. To them the mystery will remain totally secret, even if one did everything to explain it to them in all frankness. They would be unable to comprehend it. They would be unable to solve the riddle, thus proving the saying: ‘That which remains hidden to the wise and knowledgeable of this world is revealed to the children of God.’

The mystery is unveiled to those who can understand that flesh and blood cannot inherit the kingdom of God and that the perishable cannot inherit the imperishable. You ought to ask yourself if you understand it. Many people in this world for instance, – the greater part of the natural-religious people and those oriented towards the occult – depart from the premise that the relationship between dialectics and original life is to be compared with low and high, and that one can evolve, can penetrate via a path of initiation from the low to the high. That one can, from this nature, evolve and initiate oneself to the original life while preserving this nature, while maintaining one’s consciousness. *This* is what Paul means by ‘inherit’: entering original life. ‘An inheritance implies that I, as an heir, will receive something at a given moment. And so too

I am on my way to this inheritance; I am growing, evolving towards it.’

You must, however, understand that flesh and blood cannot inherit the kingdom of God; that the perishable, dialectics, the nature of death, cannot inherit the imperishable. Dialectics cannot pass into or be elevated to the original.

If you clearly realize this, if you see through the nature of dialectics and your structural bond to it, if you know of an immovable kingdom, then you understand that everything belonging to this nature must be left behind. When, armed with such knowledge, you profoundly hope and long for liberation, knowing that the corruptible cannot inherit the incorruptible, then you too can say: ‘I cannot understand it, but I know the path pointed out by the Spiritual School is correct and true and I can’t go back, I want to go that path.’ When you know yourself to be in that state of being, the veil falls from the mystery and everything becomes totally clear to you.

When an interested person comes in contact with the School, begins to study its literature and attends the courses, one of the course director’s first tasks is to explain to him or her the essence of the two orders of nature: the nature of death in and of which we are; and of the immovable kingdom in and of which we are not. If you comprehend the relationship between those natures and the gaping chasm separating them, then you are ripe to understand the mystery of salvation, to which Paul refers in 1 Cor. 15: ‘For when you no longer try to evolute away from this world; when you no longer try to come to a solution in this nature, you are admitted by the Power of the gnosis into a process of change.’ It says: in a moment, in the twinkling of an eye, at the last trumpet. That means: at a clearly discernible moment the last trumpet begins to sound.

A properly tuned trumpet has a wonderful tone with an

extraordinary penetrating capacity. When a good trumpeter plays on his instrument, it can be very moving. The sound of the trumpet is used as a symbol for a remarkable vibration, which will gain power over the world and mankind: the vibration of the new magnetic field which has spread out over the entire world via the seven schools. This vibration of this trumpet is taken over by the apostles, prophets and teachers, by those holding the three offices.’ This vibration is sent forth via the faculties previously discussed for all who are able and wish to perish according to nature. When you no longer expect anything of this world and – this not as dogma but through knowledge from within – and you are entirely directed towards the other realm, then you will be touched by the vibration of the new kingdom: then the trumpet sounds for you. Then this power enters the permanent atom, breaks into you and starts a process in your system. All who have been admitted to this process are changed, literally and bodily changed in this world-embracing stream of power.

‘How and in which respect?’, you might ask. You have just heard it in Paul’s words: The corruptible, the mortal, the finite, that which belongs to this nature of death, will put on the incorruptible. The corruptible cannot inherit the incorruptible but can put it on, that is to say, it is confronted with it with clearly recognizable consequences, for all corruption in our microcosm must be attacked and destroyed, must totally vanish.

Many, as Paul says, will die, will lose the body by ordinary death during this process. But, free of all nature, they will pass to that vacuum to which we refer as the vacuum of Shamballa.* They will be free; those who have entered this process will be kept free of the entire reflection-sphere.

Should incidental death, the ordinary death of nature,

come upon us in this situation, i.e. after having been admitted to the process of change, it will make no difference. The so-called dead there, as Paul says, will be raised and the so-called living here will be changed. In this raising from the top down and this change from the bottom up, the two groups grow towards one another. And at a given moment all separation will disappear; the veils will be torn apart and we shall stand in one freedom and in one brotherhood. Then the following words become reality:

‘Death is swallowed up in victory. Death, where is thy sting?’

‘The sting of death is sin, and the power of sin is the law. But thanks be to God, Who gives us the victory through our Lord Jesus Christ.’

Whoever stands in this process can jubilantly cry: ‘Death no longer frightens me!’ When we stand in those manifold soundings of the trumpet; when we can hear something of that miraculous concert, what does death matter to us? Are you afraid of death in that state-of-being? Is it not nonsense still to be afraid of it?

We do not console one another, as do the natural-religious masses in their delusion: ‘Soon we shall meet again in heaven.’ No, we say to one another: ‘We shall meet in the new field of life!’ From corruption, from the grey mists of night, we arise renewed into the light of morning. This is our certainty.

For this reason we have discussed the faculties of the new human being. This is why we have called your attention to these faculties so that you may know that the time has come, that the trumpet has sounded and you will say: ‘I hear its sound!’ And you will experience this positive certainty in your heart, the certainty of knowing.

Therefore: 'Be steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain.' The raising of the dead and the great metamorphosis have commenced. The veils will soon rip apart and, with all the others, with all those liberated we shall be together in the new field of life. Brothers and sisters, the night will soon be over!

The new field of life

A new bow has been set in the heavens! Or, expressed differently, a new electromagnetic field, a new field of life, has been formed. This new magnetic field cannot be explained from ordinary dialectical nature. It has not been formed by this nature and does not entertain any harmonious contact with it. This new field of life embraces the entire earth. It does not exhibit a single hole, or interruption in its extension. One can say that the world and mankind are encompassed by the new field of life. The manifestation of the new field is referred to in the Bible as: the returning Christ.

You can compare this to a uniform, atmospheric stratum. And, just as in rainy weather clouds heavy with moisture burst in torrential rain, so, too, the tensions which have built up in the new field of life, discharge into seven focal points. These seven foci coincide with the seven schools and a horizontal radiation then develops via these seven schools: in wide circles a vibration from the seven schools permeates our dialectical field of existence. This horizontal radiation must be understood as a call, a traction, an awakening and a touch. If we regard the rays of the new field as a vertical line, then this vertical line forms, as it were, a cross with the line of the horizontal working of the seven schools. So we discover that a cross is planted in the earth with irresistible power.

You must not see the new magnetic field as a suddenly appearing strange phenomenon. It is not the case that it did not exist fifty or a hundred years ago and now suddenly

manifests itself. The prophecies of all times have constantly drawn attention to this miraculous manifestation. They proclaimed it as the return of Christ in the clouds of heaven, as the revelation of the sons of God. They spoke of a new harvest day, a new bow that must be set in the heavens, of the retreating of the night before a new morn, and in various other forms. You can discover this idea, this proclamation, everywhere, even in the yellow parchments of the ancients.

You must however, realize that all these prophets spoke neither from visions, nor from suggestions of Divine mediators, nor did they employ occult methods, as that sort of prophecy rests on the prophetic gifts of dialectics; these last form a surrogate, an imitation and they can never remove themselves from speculative elements which, as the past has taught, can cause a great deal of trouble. No, the prophets of whom we spoke, those who testified to the coming manifestation of the new magnetic field, knew what dialectical mankind could not know, they saw what the ordinary eyes of humanity could not see. These prophets gazed upon a tremendous piece of work, a piece of work in the course of construction! They knew of a process of fulfilment. They knew the essence and the purpose of this process, of this portion of labour. And they were able to state with great certainty: 'One day this building will be finished. Then the results will reveal themselves and that which is new will be fulfilled'. This prophecy is thus devoid of all speculative elements.

Imagine that you witness a house being built from an invisible substance; that you know for which purpose it is being built, and that you know who the inhabitants of that house will be, while we, due to our state of being, are unfamiliar with all these facts. You begin telling us about it while we existentially know nothing, see nothing, hear nothing of

it. We would then either think you a fool or a dreamer, or, if we respect you, call you a prophet of dialectical calibre. Yet, what you tell us would not be a dialectical speculative prophecy, for you speak and state from reality. Just as you see these things from your reality, we do not see them from ours. From our reality, we cannot possibly see what you perceive.

A prophet as we have described him or her is not a speculator of the future but a witness of reality. Which reality do we mean here?

This reality: the new magnetic field of which we now so emphatically speak, was once constructed over thousands of years. In the course of the aeons, at the approaching of a time of harvest, it must be animated anew, do its work and, when the harvest time has past, it must, as it were, be drawn up again. Every spiritual school appearing in time prepares by its work, its diligence and its sacrifice, a part of that magnetic field, so that this field becomes more and more powerful, magnificent and dynamic.

In the present day of manifestation the first brotherhood had the greatest difficulties, for it really had to do pioneer work. In order for this work to succeed, the brotherhood was formed from a great number of those sent forth, who had earlier achieved liberation; it is the group alluded to as the Brotherhood of Shamballa. The second brotherhood was far better off, as it could continue to build upon the foundations laid by the first brotherhood and could, moreover, reckon on the help of this first pioneer brotherhood. The work went on like this till more recent times, which were marked by the appearance of Egyptian, Indian, and Chinese brotherhoods, as well as the Essenes, Manichaeans and other gnostics, and finally by the Druids, the Cathars, the classical Rosicrucians of the seventeenth century and the Rosicrucians of modern times. Each of

these groups contributed something to the great work. Each of them wove part of the seamless garment of Jesus Christ. Each of them prepared and cooperated with the great, magnetic field.

Now, if you understand something of this reality, are you then a medium or an astrologer? Have so-called initiates then suggested something to you? Are you then a prophet in the negative sense? Or do you bear witness from your own scientific certainty? When you see the seamless garment being woven, when you observe a new magnetic purity gradually spreading its glory over the world and when you perceive that its dynamic powers are constantly increasing, is it then negatively prophetic to say: 'There will come a day when the results will reveal themselves and make themselves apparent'? When this day and that hour will be, nobody knows', so says the Bible, for there are always factors yet to be born. But he who understands, the seer, has this certainty: this glorious day will come! So, if you can accept these conclusions, you are placing yourself on the ground of a scientific reality.

It is therefore not prophetic speculation when the *Confessio Fraternitatis* says: 'One thing, o mortals, is established here by us, namely: that God has decided that before its end, the world will be presented with a stream of truth, light and greatness, such as He ordained that should accompany Adam in Paradise!' And when von Eckartshausen repeatedly spoke of 'the re-erection of the Building' in the early nineteenth century, he spoke from very deep, inner knowledge. He testified out of the revelation of the sons of God, out of the revelation of the Holy Spirit. He saw the magnetic field in development and knew that this field touched him, that he was a part of it.

Each of us can now attain this same knowledge, for the field of radiation which the ancient prophets mention, sur-

rounds us all as a 'seamless garment'. It has now become so powerful, the glow of the new era so intense that, when you open your microcosm to this touch, you immediately notice and experience this radiation-power, and immediately you enter the essence of both natures. From that moment on the beginning of the Holy Gospel is written for you: about the relationship of John to Jesus, of the figure of John who says: 'Make straight the way of the Lord for our God who is coming. I am not the son of God, but He Who comes after me, the latchet of Whose shoe I, on account of my existence in the nature of death, am not worthy to loose. He Who comes after me is greater than I.'

When you open your being, your microcosm, to this wondrous new field of life, then this radiation power will touch your heart atom, set your whole being aglow and lead you into a new process, a process of transmutation and transfiguration.

From that moment on, we said, you stand in the being of both natures: the one nature which diminishes with John the Baptist, the other nature which grows, the nature of the new man. When you enter into this stage, this process of the two natures, 'a variety of functions immediately arises within you', as Paul puts it in his first letter to the Corinthians, namely a new working of powers which develops the new faculties: new faculties in dialectical man who diminishes and new faculties in and through man who is to be born.

Consequently, the candidate then also participates in a new series of services, a new series of activities. When this power touches him and a process commences within him, its results will become apparent in and through his actions. These new activities render the new seamless garment untearable; they will gather in the new harvest.

Imagine that a group of people is positively touched by

the new magnetic field and that the functions and activities develop in them and begin to become manifest. They instantly form a gigantic transformer-station as it were, for new magnetic powers. The power of Christ will reveal itself through them; it will radiate far and wide and encircle the earth. In this way many seekers will be reached and helped; it will gather a new harvest and lift it into the new field of life.

Paul mentions nine different activities or services, six of which we have already discussed. Each state of service, each activity, is likewise a collaboration in the new edifice of God, the new magnetic field. We repeat – so that you never forget that, when the power of the new magnetic field touches us, the various activities will reveal themselves *through* us. Thus, these activities are not explicable from one dialectical power or another; one cannot learn them at a university, through teaching, books or studying. No, when they reveal themselves, they come directly from the inter-cosmic, all-embracing new magnetic field. Then, it is the Brotherhood of Christ which testifies through us.

As soon as one of the nine activities proves itself through us, we are, in an exclusive sense, co-workers of God; then we may work on the new edifice of God, the new magnetic field. This is what the ancient Rosicrucians in the *Fama Fraternalitatis* called: ‘building the new house Sancti Spiritus’. When Christian Rosycross spontaneously offered all his gifts, everything he possessed, to the wise and learned in Europe, they shamefully turned him away. Even though they recognised the value of what he offered, they likewise discovered that they would have to descend from their lofty thrones if they wished to serve the brotherhood of Christ. He withdrew, as the *Fama Fraternalitatis* states, and with his brothers built the house Sancti Spiritus; he absorbed himself in a new labour of freemasonry. This

labour is the partaking in the shedding of Christ's blood, in His death and resurrection.

A person who lives, works and acts, consumes power, blood-power. Each person sheds blood daily for himself, for his family, or for others. As long as this process operates within and is entirely of this nature, such bloodshed, such dying is of course never liberating. As soon as a person enters into the essence of the two natures, however, and gains a share in the other magnetic field, i.e. the brotherhood of Christ, his activity produces an entirely new result. Since his work is to be explained from the new nature, such a worker will also shed his blood in a totally different way. The bloodshed of the old nature keeps the wheel of dialectics turning, it is continuous death; but the bloodshed of the new nature brings liberation. Everything you do from this new nature, however small it might be, has a directly liberating effect. Five minutes of service to the Universal Brotherhood, in and through its power, are worth gold and mean more than many years of dialectical toil.

The bloodshed of the old nature encourages the rotation of the wheel, while the bloodshed of the new nature yields liberation. The bloodshed of the old nature keeps others bound to the turning of the wheel as well and also keeps others imprisoned in the nature of death. Bloodshed in and through the new nature urges others to liberation, because such labour, undertaken from the new nature, always collaborates in the building of the new field of life, the house Sancti Spiritus. And this house will become so powerful, the call emanating from it so irresistible, that it compels others to enter, to rise out of the nature of death. For this reason bloodshed from the new nature, as regards any single person, actually only takes place once. Whoever is seized by this power and surrenders completely to it, will enter liberation.

III-9

The faculty of prophecy

From the foregoing one can grasp a totally new meaning of the concept 'servant of the word', or more correctly, this concept regains its original significance. A servant in this sense is not one who holds a mystical office, or who, in one spiritual school or another fulfills a task; he is not one who prepares himself intellectually, mystically or expertly for practical work in the service of mankind, or execute it. No, a servant, in the sense spoken of, is one who, having been linked to the electromagnetic field of radiation of the brotherhood of Christ, is in due process, admitted to the great microcosmic transformation; who then experiences a variety of effects and spontaneously demonstrates these characteristics as a matter of course.

Therefore, only when we have been connected to the field of radiation of the Universal Brotherhood* and experience the effects thereof in our system, can we speak of true servanthship in the biblical sense. Then a variety of services develops an increasing number of characteristics in practical service to world and mankind.

The well-known chapters of Corinthians I: 12, 13 and 14 have been falsified. People take them to mean that one person receives the gift of healing, a second the gift of teaching, a third might be called an apostle and a fourth a prophet. The nine characteristics listed by Paul are, as it were, torn asunder, to prevent them from being powerful. The gnostic meaning, however, is that they reveal them-

selves successively, in a continuous sequence, in the candidate until, at a given moment, they radiate from him in their totality. It is of course unimportant where you are in the sphere of dialectics, socially, economically or whatever; whether you are Valentine Andreae the theologian, or Jacob Boehme the shoemaker.

The first gift of service is the power to ignite faith in the person suited. The permanent atom in the servant hereby directly assimilates the light-power of the gnosis and, through radiation, awakens an activity in the permanent atom of the seeker, more or less as a mirror reflects the sunlight. This sunlight is then clearly perceptible even in the darkest corners. This is how the first faculty works: a servant, via his direct connection to the gnosis reflects the gnostic radiation and is able to ignite a light in the darkness of a person's heart, if there is a permanent atom present in that person's heart.

The second gift of service refers to the power of image-projection. A seeker can experience the light, the spiritual light can be reflected in his dark soul. What kind of light is this? Where does it come from? The second gift enables the worker to help here, namely via the power of imagery, which he possesses. With its assistance the teacher seizes an image from reality and projects it onto the consciousness of a pupil possessing faith. Numerous questions thereupon arise in the pupil: 'Why is this so and why is that so? And how should I contend with this or that?' If there was no link of faith between teacher and pupil, the image-projection, the second gift would miss its goal and the pupil would make all kinds of faulty, speculative conclusions.

There is therefore a third gift consisting of the power of imparting the intellectual analysis of the projected image to the consciousness of the pupil, as a result of which the pupil begins to understand and comprehend.

The fourth gift is the faculty of the mastery of powers. This refers to the will. It makes its possessor a magician, not via occult development, but by God's grace. An occult power always develops from a power of nature, whereas this power is the result of a progressive touch by the Holy Spirit.

Out of the synthesis of these four faculties, a fifth gift reveals itself in the pupil, namely the gift of healing. This gift alone invests the servant with the age-old royal-priestly office. Man is ill, very ill and his healing consists of making him whole or holy. That is why healing means bringing man back to his original home. The gift of the fifth faculty allows the gnosis itself to enter the microcosmic system of the pupil. Until now, the light was projected into the pupil by the teacher, but now, the pupil must be directly linked with this light himself. The teacher, the servant of the fifth power, sets this process of first-hand connection in motion by means of ignition. Via this flame, the person concerned is connected with the gnosis directly.

This fifth gift of service is again connected with the sixth faculty, namely the faculty of distinguishing spirits. There are laws of distinction which the magic servant knows and must handle. He may not overstep them. And with their assistance he can prevent his gifts being used wrongly or uselessly. A new possibility can only develop when the pupil is ready. If he is not yet that far, then he must wait, for he cannot force such a process. Waste of energy therefore does not occur in the bonafide spiritual school, since this sixth power is employed.

Let us now turn our attention to the faculties of tongues and of prophecy. We have already attempted to explain philosophically to you that in prophecy, as understood by the universal doctrine, speculation, mediumship and the results of occult science or of fantasy are totally ruled out, as the

prophet speaks or bears witness from the reality observed by him, namely the reality of the new field of life.

One cannot call every seer who speaks about this field of life from first hand a prophet. Imagine that you can observe somebody from this new field of life in a first-hand binding and tell us about him, then you are a seer, but still not a prophet. Only he is a prophet who, standing in the interplay of the two natures and thus also being linked to the new field of life, glimpsing the latter in actual moments and testifying to it out of love for the gnosis and mankind, sounds the warning: 'The time has come' and who urges his listeners and supporters to self-liberating activity. That is a prophet. We stated that John the Baptist was such a prophet. The hymn of Zechariah says of him: 'And you will be called the prophet of the Most High, for you will go before the Lord to prepare His ways', to make straight His ways.

Now you will say: 'This may all be right, but how can we distinguish true prophecy from false? There are so many prophets in this world! They give evidence so persuasively from so many different spheres of influence and they exert themselves so much that one almost has to believe them ! So it is very difficult to reach the right conclusion. How can one know, when a prophet reveals himself to us, whether we must accept or reject his pronouncements? What are the standards for evaluation?'

To these questions, we must respond that one will always recognize the true prophet through the fact that his prophetic faculty rests on the six faculties already discussed. It is out of the question in the bona fide spiritual school that someone is a prophet only, exclusively giving evidence and speaking from the new field of life. No, when a real prophet raises his voice, he is carried by the totality of powers of the six faculties previously mentioned. Of what

use would prophecy be if those for whom the prophecy is intended were not granted the opportunity to follow the path the prophet points out!

Another question might be: if the prophetic gift must be viewed in connection with the six previously mentioned, does it have any practical use? One could say that so many great possibilities are already contained in the six previous gifts and that through them so many links have already been established between pupil and brotherhood that what practical use can prophecy then have? It is wonderful to hear of all these splendid aspects and the bliss of the new field of life but is there an element of real practical value in this? Is not the pupil, thanks to the effects of the other gifts, already directed towards the new field of life and engaged in approaching it?

If these questions crop up, then take note of the purpose of prophecy and the mission of the prophet. The goal of prophecy is to announce a new chapter in the genesis of things, or a certain aspect thereof. But beyond this, and we emphasize the point, the faculty of prophecy, in conjunction with the fifth faculty, simultaneously has an igniting, dynamic, vivifying, magic quality. What the faculty of imagery and the faculty of explanation have projected and expounded is set in motion by the seventh power, the power of prophecy. Prophets, therefore, are the catalysts of the operation of the gnosis in time. Thus, they do not merely testify: 'I have seen this of that' and leave it at that, but rather when they prophesy they simultaneously bring about an ignition, a dynamising of the process they proclaim.

One could compare this with the lighting of an already laid fuse. The fuse is there and now there must be a flame which ignites the fuse so that an explosion results. Another example: there is a stream of water, but this stream is held up by an obstacle or a barrier. Now the prophet declares:

‘The new water is here and there is enough for everyone’ and then he swings his axe at the barrier, chops and breaks away the obstacle, so that the stream can flow freely.

Thus, the prophet does not just say: ‘The time has come, now it is going to happen,’ but at the same time makes sure, while taking into account all intentions and directions of the brotherhood, that it actually happens! Thus, prophets are builders, masons, who not only speak the word but also realize it. They realize it by a revolt, a revolt without fighting and without violence.

So the ‘Hora Est’, which is spoken at this time, means the intense preparation and dynamising of an entirely new possibility in our time. And the intention is, where possible, to make you too housemates of the Lord, fellow citizens of the new field of life (in the words of Ephesians 2). So regard this possibility as something very close to you. Here it does not concern a process executed by Divine powers or heavenly entities. No, the possibilities are offered by heavenly, by original powers, but you must utilize them, you must realize them; you must employ the building materials.

You must make yourself ready for this. You are called to be a housemate of the gnosis. You are, as it were, admitted to a new house and can live in it, provided you help in its building. The extent to which you thereby become one with this new house is also made clear in Ephesians 2: as living building stones you are brought to the foundations, the foundation of the apostles and prophets with Christ Jesus Himself as the cornerstone.

Understand these words! A prophet in the service of the universal brotherhood, will never employ the prophetic faculty unintelligently, driven for instance, by emotions or enthusiasm, or under the urge of personal interests or of a humane disposition. No, he will only build, he may and can only build on the cornerstone of the magnetic field of

Christ. In this power he may build but only as far as it justifies the employment of the prophetic faculty. We are dealing here with a tremendous faculty, the extent of which is scarcely imaginable. It is of such a far-reaching nature and carries with it such a tremendous responsibility that it is necessary to discuss extensively the problems connected herewith.

The faculty of 'tongues'

The 14th chapter of the first letter to the Corinthians begins with the words: 'Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy.'

As we have already seen, prophecy is the most useful and necessary gift in the development of coming events, because prophets, in the sense of the gnosis, are builders, realisers who not only proclaim the Hora Est, but also fulfil it. This faculty stems directly from the essence of the two natures. For a very long time, these workers partake of two highly different magnetic fields. By birth, they partake of the magnetic field of dialectics, while they increasingly partake of the electromagnetic field of renewal, of the new field of life, due to the touch of the gnosis. So they sustain, as it were, two different magnetic systems and, therefore two different magnetic influences in their microcosms*.

If you consider that these people possess all six faculties discussed, you will probably be able to determine, to a certain extent, the result of their conduct. Naturally they cannot realize the essence of the new endowment in the old nature. This is out of the question. The magnetic lines of force of the new field of life cannot effect any really constructive work in the old field of life, as they are of a completely different magnetic structure and are subject to 'fruitlessness'. But the prophet is certainly able to disturb the magnetic poles of the old field of life. Perhaps you know, if you have studied science, that the magnetic poles

of a certain field of life can be disturbed by influences of other magnetic fields; a continuous activity then arises. When a microcosm, containing two magnetic systems in itself, appears in the world, it irrevocably disturbs the magnetic poles of dialectics. As soon as this occurs, something of the sons of God becomes apparent. This magnetic disturbance is the revelation of the sons of God, the sons of God revealing themselves. Thus, the prophet is able to call a halt to the tragic course of dialectics, merely by his presence.

When a deluded permanent atom-entity strives for things of nature with all his might, because he expects something of them, his objectives will, by the appearance of the prophet, vanish like a puff of smoke; they will, as it were, be snatched from his hands and he will be urged to return to his original home with great force. That is why we in the School of the Golden Rosycross know with certainty that the day is nigh when an ever greater multitude of seekers will enter the force-field of the School. The more workers penetrate to prophetic power by means of the steps of development already discussed, the sooner this day will come. Therefore, the Bible says, regarding the accomplishment of things: 'Nobody knows the day and the hour', for, we are dealing here with living factors which must still be born, which must still realize themselves. And this living factor lies in the pupils: the children of God must be revealed.

This revelation of your potential filiation to God lies in your own hands. You have to add yourself to the array of the children of God by means of self-freemasonry. When you are sorely moved by the plight of the world and mankind, when you see numerous people go the path of doom in ignorance, when you discover that so many millions nail themselves to the wheel of birth and death by their personal and social behaviour and you so ardently desire to

help, to save the countless people who possess the possibility from certain doom in this day of revelation, then bear in mind that *all* the means which natural religion and natural humanism apply are negative. The whole of dialectical creation is subject to futility.

Then you will see that an array of, say, a hundred and forty-four prophets, possessing the faculty described, could do infinitely more in a fortnight than the whole of mankind can accomplish in a century. Just as somebody possessing the first faculty can ignite faith in somebody else by means of his proto-atomic gift of reflection, a multitude of prophets will be able to paralyze the whole course of unholy dialectical life and this without fighting; merely by its presence and by directing its interest toward the most vital and weak points. What the most humane occultism cannot do, the magic of transfiguration can. Occult development, in whatever form, always remains within the structure of the magnetic lines of force of dialectics, of this world-order. Occult magic is therefore always in harmony with the nature of death, but transfigurist magic immediately disturbs the magnetic basis of life of dialectics. If you fully comprehend this, you will understand why the transfigurist schools have always been and will always be combatted in this world.

Just as a single small light is able to dispel the darkness, so a transfigurist worker is able to paralyze the magic of dialectics, which is why everything relating to transfiguration is hated and feared in this nature, and naturally also fought. So it fills us with contentment when we hear ourselves called that 'most condemned sect of the Rosicrucians'. As soon as this world were to start praising and glorifying the work of the Rosicrucians, it would prove that they had wholly and totally abandoned the only right path.

To date these tremendous faculties of the office of

prophecy were never publicly discussed but now the seal of secrecy has been broken, because the time has come. And everyone who can understand hears it said with great emphasis: 'Pursue love and strive for the gifts of the spirit, but especially for the gift of prophecy'. Since the seven foci of the universal brotherhood are now functioning in the world, all those bearing the possibility of salvation within them must, to the ends of the earth, be gathered and directed towards the path of sanctification.

To this end it is necessary that the field of the nature of death be magnetically disturbed. People are bound to this nature by numerous ties and for this reason fine people go to their doom before our eyes. Something must be done and it can only be done by disturbing the magnetic field of this nature so that the course of things is retarded, paralyzed as it were. In this manner all the entities bound to nature by delusion will obtain a free choice. Then it will become clear that the Spiritual School is likewise a school of prophets.

We have already stated that the faculty of prophecy lays a great responsibility on its user. If, however, you see how this seventh faculty comes about, you will understand why this responsibility can be accepted with confidence. You must view the gift of prophecy in connection with two faculties not yet discussed: the gifts of tongues. In order to explain to you what is meant by these two faculties, we draw your attention to the fact that in the Bible the word 'tongues' is used in two different meanings: firstly to designate the organ by the help of which we speak, (see, for instance, the letter of James: 'The tongue is an uncontrollable evil full of deadly venom.');

and secondly meaning 'tongues of fire'. Here we are concerned with these 'tongues of fire', the fiery tongues of the new magnetic system in the microcosm. They are the new tongues spoken of in Mark 16. The resurrected Lord Jesus appears to his disciples and says to them:

‘Go forth into the world and bring the gospel to the whole of creation. He who believes and is himself baptised shall be saved.’ Proclaim the gospel of the new field of life to all creation, not just in words, but above all with that new radiating, self-projecting faculty, which every servant must possess, so that the new magnetic power can flow into this world. Whoever believes in this, whoever lets himself be baptised in this, whoever links himself with this, will be saved. And whoever is thus saved, whoever thus enters into a connection with the new field of life, will exhibit the following signs: ‘In my name, i.e. by means of the new magnetic substance, they will drive out evil spirits and speak with new tongues.’

Think also of the outpouring of the Holy Spirit at Pentecost. At that time fiery tongues were seen over the heads of the disciples, as a result of which they began to speak in tongues. This had such an effect that all those present felt as if they were addressed in their own language. This is the pure typification of the two faculties of speaking in tongues.

Imagine the personality of man; it is surrounded by the field of manifestation which in turn is bounded by the sevenfold auric being. In this auric being there is a magnetic system, a magnetic firmament. When you look up at the clear sky in the evening, you discover numerous stars; the sky is studded with points of light. If you were able to look at your personality, your own microcosmic firmament, from the inside, you would also observe countless radiating magnetic points: your private legion of stars. It is clear that a magnetic field is formed outside the auric being by this magnetic firmament. Forces entirely in accord with the nature of the firmament are attracted by all these shining magnetic points in the auric being. That is the exterior view and the interior view is that the magnetic fir-

mament, thus charged with many powers, passes these powers on to the personality, particularly to the head-sanctuary.

The magnetic system of our firmament is different in each of us; it has an individual character. This sevenfold auric being, with the whole system of powers of the magnetic firmament, must indeed be seen as a being. In literature, it is also termed the higher self. Many people, as revealed by esoteric literature, bow in adoration before their higher self, because they think this higher self knows everything; it is our god; it fulfils a dominant role in our existence. When the transfigurist speaks about the new being, about the heavenly being which must again reveal itself, many people think, as we have often ascertained, that the higher self is the heavenly being. This however is not the case. Our higher self, our auric being, has nothing in common with the higher reality of being. Many sensitive persons receive all kinds of impressions from the higher self; they are conscious of this and think that the heavenly self is speaking to them. Many a pupil, when we spoke about the new being, came to us with the message: 'Yes, I know this, I have often seen that new being and wend my way under the guidance of the higher self.' Poor fool, for this higher self is what the Bible calls Satan, and Satan means adversary. The higher self of nature is literally and physically, our adversary. We will explain this to you more clearly.

The higher self contains, as we explained, a system of magnetic powers which impart themselves to the personality by projecting themselves into the head-sanctuary so that the entire firmament, the total system of magnetic points of the auric being, is also located in the head-sanctuary, albeit in a reduced and concentrated form. The higher self is thus reflected in the head-sanctuary, in the

so-called lower self. The higher self governs you, for via the connection mentioned, your consciousness for instance, develops your thinking, your will, your character, your type. Everything you possess in terms of consciousness, aptitude, talent, intelligence, will power, you possess because of your higher self. From the higher self, as it were, magnetic lines of force run to the corresponding points in the head-sanctuary and you think, act and live accordingly. In other words, you hang like a marionette in the puppet-play of the higher self and when the puppeteer – the higher self – pulls the strings, you are driven to act by virtue of your personality.

Do you now understand that when you want to go the path, when you want to break free of the nature of death, you come into conflict with your higher self? The magnetic system then no longer functions! Your character and your consciousness, according to nature, are of the essence of the higher self. So, when you resist this nature and want to go the path of the Christ hierophants, you come into conflict with your higher self, so it becomes your opponent, your adversary, your satan. That is why Jesus the Lord before He goes his path, must first settle up with this satan, whom he encounters as the tempter in the desert. We hope that you can see the logic of this inevitable law of nature.

Now, take note of what follows: the lines of force, already mentioned, converge in the head-sanctuary. The sum of these magnetic powers determines your whole state of being, your type, your character, your whole way of doing things. You can do nothing, you are nothing without your higher self.

These lines of force emanating from the firmament of the auric being and converging in the magnetic points of the head-sanctuary, form a continuously living and vibrating

influx of powers. They also radiate. As a result, fiery lines of force surround our heads. These are the tongues of fire visible as light around the head of every human being. Now Jesus the Lord says to his disciples and the spiritual school to its pupils: 'You will speak with new tongues', which means that a new magnetic system must be developed in and radiate from you.

'How does this happen?', you might ask. 'How can we begin working on this while we are by virtue of our entire personality, our consciousness, our character, our type, governed by the higher self?' 'How can we change that? That can never succeed, for, as soon as I want something, decide to do something, I do so by virtue of a suggestion from my higher self. I am the victim, the prisoner, the slave of my higher self. How can I change this situation?'

You can do so when, by your totally altered mode of life, the spirit-spark atom, the permanent atom, located at the apex of the right heart-ventricle, is touched by the light. Then the gnosis strikes, as it were, a breach in the middle of your microcosm. As soon as this original Divine principle, this rose of the heart, begins to radiate in you, you have affixed the rose to the cross. Then you have become a Rosicrucian. From that moment on the axe is set at the root of the tree, for what happens? When this rose opens by the light of the gnosis, a power begins to flow into you which cannot be explained by nature, which does not correspond with the existing magnetic system, which is completely dissonant to all the influences from the auric being which control and govern you.

From the bottom up, from the rose of the heart, the process of demolishing the old system begins, a process of active resistance. As soon as this rose begins to shine, the higher self, your satan, your adversary will try to neutralize, to destroy the new thing which begins to reveal itself in the

microcosm. A struggle therefore develops in you.

Now, you can reply: 'Yes, I know what you are talking about. My life is a continuous struggle. I have experienced that since my youth.' However, here you mean the struggle characteristic of dialectics. We live in an order of struggle, but that struggle of nature must not be confused with the struggle the gnosis ignites in us. As soon as the rose begins to radiate, as soon as the gnostic stream is able to enter us, a very different and very private fight develops. It is this fight we mean here, for it disturbs the existing magnetic system and its primary objective is to shatter and alter this entire system controlling the head-sanctuary from the firmament; a new firmament must come into being!

As soon as the new firmament is present and completely new magnetic powers therefore begin to flow from the auric being into the head-sanctuary, a new consciousness also reveals itself, a new character of a new type of human being, an entirely new personality. All this is scientifically explicable and a logical result of the struggle unleashed by the influx of gnostic powers.

As soon as the new magnetic system manifests itself around the head-sanctuary, the new fiery lines of power, the new tongues are present, and the pupil, in whom this new pillar of fire becomes visible, immediately begins 'to speak in other tongues.'

The faculty of interpreting languages

As we have explained, every human being possesses tongues of fire. They are particularly visible around the head-sanctuary and consist of magnetic lines of force, forming the connection between the central magnetic system of the auric being and the central magnetic system of the personality.

The central magnetic system of the auric being is called the higher self; the central magnetic system in the head-sanctuary is referred to as the lower self. Man lives, man exists from the powers which thus reach the lower or ordinary self. His consciousness, his character, his entire nature is explicable from these powers. All of us therefore are directed by the higher self. Through these tongues of fire every human being speaks his own individual language. The I, the lower self is not an autonomous being, but a mere reflection of the higher self. From time to time, the reflection dies and must be replaced. Only the higher self, the central magnetic system of the auric being, remains, and survives grave and death. An atmospheric change is merely brought about periodically in the higher self. In the firmament of the higher self, all things adapt themselves to the results of the lower self.

We have explained how, through a fundamental reversal in life, this auric conjunction with nature can be breached and how new tongues consequently begin to radiate from the pupil. He or she must now begin to speak with these

new tongues; they must start to give testimony for him. This means the liquidation of the two old magnetic systems: both the magnetic system of the auric being and the magnetic system of the head-sanctuary. Then two new magnetic centres come into existence and the pupil must learn to respond to them. His life must become such that there is no longer a higher self and a lower self; that there is no longer a higher self directing and dominating the lower self, but that a perfect harmony, a di-unity can arise between them.

So the pupil must possess two new faculties. Firstly, a new twofold tongue system, a new twofold magnetic system; and, secondly, the power to act from this new system. He or she must put the new system to practical use.

The question must be posed as to how one can obtain these two faculties. Throughout the ages, countless people asked themselves this question, which evoked a wave of mediumship, a flood of overshadowing from the reflection-sphere.* If you have ever been acquainted with a so-called Pentecostal movement, then you know what we mean. A gathering of such people bears the mark of negative occultism and all those who gather together are highly overstrung. In any event they are people who commit the grave error of thinking their dialectical state of being to be an adequate basis for being touched by the Holy Spirit. Without exception, they are the victims of a literal exegesis of the Bible.

Innumerable people are led astray by such bible interpretations so that they are barred from the path of liberation for many incarnations to come.

In this kind of gathering a spiritistic experiment occurs. Through congregational singing, rites and music those assembled put themselves into a state of ecstasy; and the

fact that they are together in this particular frame of mind, already suffices to cause a magnetic circle to develop. At a given moment, the mediums begin to jabber; some stand up and writhe about; a shudder goes through the serpent-fire, faces are revoltingly distorted and horrible to look at. Then, suddenly, they begin to speak.

Of course, this must fit the style, So they start speaking in foreign languages, which sound rather like Latin, like some ancient language at any rate. This is quite in conformity with the masquerade, which is performed there. The content of what is spoken is the usual cliché talk of spiritistic séances, a sequence of reflection-sphere jibberish, laced with texts from the Bible and holy names from the summerland, denoted as heaven, etc.,etc. There are also usually some present who – the moment the mediums, the speakers, have finished – begin demonstrating the gift of the interpretation of languages and explain what was said in the foreign language. All this functions in one and the same mediumistic way.

You will understand how dismal, how futile all this is, how very sad and disfigured. If you can to some extent comprehend the gifts of tongues in their true nature and significance as we explained them, then you will see the clumsiness of this imitation, the abnormality and the grip of darkness operating in it. Even if you were to say the most exalted things in all the modern and ancient languages of the world, and even if you were to declare that these words came from the gift of tongues, though there is no new magnetic system in you, no Jesus-realisation and nothing of the new man, you would either be one misled or one misleading others. And, in any case, you would be someone overshadowed by the reflection-sphere.*

We would like once more to stress the fact that, right at the beginning of his path, a pupil of the spiritual school consciously and consistently takes leave of all influences of the

hereafter, with all the attendant consequences. If today you were to lose your most beloved family member or friend by death, as a pupil of the spiritual school, you ought to let him or her go, instantly and completely. Not a single contact on the horizontal line may any longer exist between you and your most loved one. If you are still unready or unable to do so, if you still lend your ear to the hereafter, then you cut off your pupilship in so doing, then you cannot remain a pupil. That is why the Bible emphatically states: 'Do not ask the dead.'

I speak here from personal experience. Many know that some years ago, I lost my brother, who stood beside me in the great work. From the very moment in which we were separated by death, there was no spiritistic contact between us whatsoever although people from many quarters attempted to establish such a contact. Countless messages, allegedly from my brother, reached me through others, but I consigned all of them to the waste-paper basket without so much as looking at them. To the people who brought me such messages I said: 'Should my brother have something to tell me, he knows the means to do so in a different manner.'

Let us give you this advice: do not under any circumstances whatsoever maintain contact with entities from the reflection-sphere, not even, should a so called 'Jesus the Lord' appear to you: just turn your back and go your way. If you don't, then you will discover later that you have abandoned the path to liberation, for whoever maintains sensitivity towards the reflection-sphere blocks a possibility for the new field of life, that is: the opening of the gate of Life.

In this respect, sensitive people are far better off than others, because they immediately recognize the reflection-sphere and unmask any suggestion from it. Yet it is often these same sensitive people who fall prey to it and we can

easily guess why. A sensitive person too soon believes himself to have arrived in the new field of life and when he or she does so, things go wrong, he or she fall prey. If, however, one categorically rejects any such contact, then every influence from the reflection-sphere must soon vanish. If you negate all this, even when offered the most beautiful things of this world, then the moment will come in which these entities must leave you in peace. Be therefore on your guard.

The gate of life is the symbolic term for the transition, from our dialectical magnetic field to the new field of life. In the not-too-distant future, a stream of light will break through this gate and brings about a unification of the brothers and sisters still located in this field and those standing in the new field of life. If, however, we were to understand this spiritistically and attempt to establish such a contact via a medium, then the greatest dangers would arise.

Let us now pose the question: how can man obtain the two faculties of tongues? Let us see which answer the universal doctrine gives us.

The process commences with the touch of the spirit-spark atom, with the touch of the rosebud in the heart-sanctuary. Via this atom, the gnosis breaks into the heart of the nature of death. Karl von Eckartshausen tells us that Jesus Christ 'broke into the heart of this world' and Jacob Boehme, too, describes how the spirit of the Lord, the Christ-spirit penetrates the heart of the nature of death. 'God has assailed the heart of this nature', he says. When your spirit-spark atom, your permanent atom, the rosebud in your heart, becomes sensitive to the touch of the gnosis, then your microcosm has been assailed to the very heart by Jesus the Lord. In this manner the gnosis enters the heart of the microcosm.

Once this path has been opened, the process so often discussed unfolds whereby the gnostic touch also penetrates the head-sanctuary. Heart and head, therefore, are first gripped by this touch. If the pupil co-operates in this process and, full of faith and devotion, flourishes in it, then this activity of faith creates an intense magnetic disturbance in the twofold system described earlier. By consequence, all the powers, which resist the gnosis, are driven to the outer regions of the microcosm, so to speak. Everything in the personality that churns us up and impels and binds us to the earth, is driven out to the outermost rim of the microcosm. All these powers assemble in the auric firmament, in the magnetic system of the auric being, and the higher self thus immediately becomes a true adversary in more senses than one.

You might compare this phenomenon with lighting a lamp in the dark. The radiation of this light has a certain range forming a circle; outside that circle darkness prevails. The lamp is lit, the darkness is expelled from a certain space and now it amasses outside that circle. When Jesus the lord, the brotherhood, the magnetic radiation field of the Christ hierophants* seizes us in the heart atom and the darkness is driven out, then this darkness amasses in the auric being, in the higher self. In that moment, this circle of darkness actually becomes our adversary. It becomes a satan.

If this process proceeds, then a kind of balance arises in the first few years. The lightvacuum in the personality – in the centre of the microcosm – and the circle of darkness keep each other in check. As long as the lamp continues to burn, as long as there is sufficient oil in the lamp, as expressed in the gospel, the light remains the same but so too does the circle of darkness. Then the lower self, the personality, is governed by the new magnetic powers, entering through the gaps breached and a large part of the field of

manifestation of the auric being is controlled by the higher self. The pupil is literally surrounded by his adversary, who, naturally sets the candidate traps and snares.

We must warn you not to romanticize this situation, not to shed tears and write poems about it. If we start romanticizing it and think of all kinds of earth-bound spirits or terribly evil powers, we deceive ourselves. You ought rather to comprehend that the higher self, the auric magnetic power-unit, must act according to its being, for this magnetic system is one with dialectics, is one with this nature. When part of the heart of the microcosm is assailed by the new magnetic field, fission and resistance automatically ensue. This has nothing to do with romanticism.

The auric being must act as it is. The myth of satan, the satan-cult and all belief in the devil, etc. is mere romanticism. By nature, the auric being, the adversary, satan, exists in every human being who wants to liberate himself from dialectics. The auric being is our adversary by virtue of its natural status. The Bible therefore states that 'Jesus encounters satan in the desert.' Going his way through the desert of life toward the great goal, he automatically encounters his opponent. The same is said of Buddha. The Gospel of Buddha likewise describes how Buddha encounters his adversary, satan, there called Mara: bitterness.

If the pupil is able to maintain himself in the light of the lamp, in the power of the gnosis and makes straight the ways of the Lord, with all the attendant consequences, then, at a given moment, a new phase will develop, the shackling, the fettering by his adversary will be perforated. Cracks appear and, upon investigation, we discover that various magnetic points which originally radiated an intense light to the personality, begin to grow dim. These 'stars' fall from the firmament and new lights are lit; a new firmament begins to take shape. As often expressed in the Bible 'a new heaven

and... a new earth are created', for, if new magnetic radiations can enter and be assimilated in the head-sanctuary, then the personality *must* change. The personality is in accord with the magnetic system; if the magnetic system changes, then the personality must also change, and this change starts with the consciousness. This is how transfiguration commences.

So what must come about is the genesis of a new higher self and a new lower self, ultimately one can deserve within the candidate a new heaven and a new earth: 'Behold, the former things have passed away.'

From the very first moment the old magnetic system is perforated and the new magnetic system gradually begins to reveal itself, the first faculty of tongues also begins to manifest itself. New tongues begin to shine, other magnetic powers stream in, powers no longer explicable from the field of dialectics but from the new field of life. These new powers seek for places in the head-sanctuary where contact can be made.

The head-sanctuary consequently acquires an entirely new system of magnetic points and the greyish cerebral substance begins to change in accordance with this system. Different convolutions form and, slowly but surely, something of an entirely new consciousness, of an entirely new I is gradually revealed.

At first, this new I is still in the embryonic stage; it cannot yet act, it is but a dim light; it is the twilight preceding the day. As long as the candidate is in this twilight stage, the old I (which naturally still possesses full consciousness) must assist. Then there is fission, the simultaneous appearance of two natures.

But the old consciousness subordinates itself wholly to the other one who is rising, who is growing, as John does toward Jesus. The old consciousness in the pupil subordi-

nates itself to the new consciousness growing within him. This is the state in which the pupil sees the new life, reacts to it more and more powerfully and increasingly lives towards it. In this moment the young brother or sister has received the gift of languages. The new tongues begin to take effect, to bring about certain results in the system, in the personality of the microcosm subjected to transfiguration. This is the gift of languages which begins to manifest itself.

But the new I cannot yet take on the leadership of the new life, because it is still in the embryonic stage. It cannot yet act with the fulness of the new life.

True, the young sister or brother can now prophesy, act as a prophet, but such a pupil does not yet possess the total apostolate. However, when the new consciousness has been completely formed, when the new I has been born as consciousness and the new lower self is suited to act accordingly, then – at a given moment and in the twinkling of an eye, as at the sounding of the last trumpet – the gift of the interpretation of languages bursts forth like a fire. Then the faculty of applying the new powers bursts forth, the power of employing the fiery tongues. In this moment, the prophet has likewise become an apostle of Jesus Christ.

This, then, is the scheme of the ninefold magic of transfiguration. Just as all those, who have ears to hear, are called to the office of prophecy, so too are they called to the apostolate. One day they will be able to go out into the world, their hearts engraved with the mission:

‘Preach the gospel of liberation to the whole of creation.’

All those led by the Spirit of God are children of God. They have been freed from the wheel of birth and death.

Biography of the author

Jan van Rijckenborgh is the nom de plume of Jan Leene. He was a modern Rosicrucian and Hermetic Gnostic. These two descriptions characterize his entire life. He was born in Haarlem, the Netherlands, in 1896 in a Christian-oriented family. In his youth he immersed himself in all things religious. He especially sought for the fully integrated application of faith into daily life. He therefore distanced himself from superficial Christianity and from intellectual Christianity devoid of depth. His strong sense of social justice caused him to sympathize with the fledgling labour movement, highly prominent in his youth. They were eventful days, in which Dr. A.H. de Hartog (1869-1938), with his *Realistic Theology*, filled the churches where he preached to the brim. Jan van Rijckenborgh loved to listen to him. It was Dr. de Hartog who taught him the profound meaning of the words from Romans 12:1, which proclaim that *the new life is the true sacrifice*.

Jan Leene and his brother Zwier Willem, both fervent seekers, gradually became conscious of the direction in which they should turn in order to satisfy their hunger for the one reality. On August 24th, 1924 they laid the first, modest foundation for the true spiritual House of Liberation in the new era: the *House Sancti Spiritus*. As the first phase they built the Mystery School of the Rosycross, inspired by the 17th century manifestos of the Rosicrucians. In order to gain direct access to the original publications,

Jan Leene visited the British Library in London. “*They had been sitting there in that library for a couple of centuries, without anyone ever looking at them.*” In January 1937 he published his Dutch translations of *Fama Fraternitatis R.C.*, *Confession Fraternitatis R.C.* and *Chymische Hochzeit Christiani Rosencreutz anno 1459* in one volume with the title *The Spiritual Testament of the Order of the Rosycross*. In this way he intended to publicize “the goal, the essence and the vocation of the Western Mystery School”, as the title page of the first edition states. The goal was general reformation: shifting the emphasis of life to the development of the soul, in order to make it suitable, through rebirth, to meet the Spirit of God.

In order to present the ideal of the Rosicrucians on as broad a front as possible, he made use of the writings of the “Teutonic Philosopher” Jacob Boehme, the Chinese philosopher Lao Tzu and the Silesian poet Johannes Scheffler (1624-1677), known as Angelus Silesius. Some lines of verse by Silesius, also often quoted by Dr. de Hartog, formed the basis for the development of totally new Gnostic-transfigurist teachings for the modern era. Before the Second World War Jan Leene wrote under the name, *John Twine*. Later he chose the nom de plume Jan van Rijckenborgh as a symbol for the Gnostic treasure he passed on to his pupils and interested listeners. He linked all his writings to Gnostic aspects in world literature. He pointed out many parallels in Hermeticism, the Bible and particularly the manifestos of the 17th Century Rosicrucians. He also explained the views of Paracelsus, Comenius and Fludd. Although he rejected the historical Christ of the churches, his school was – and is – purely Christ-focused; in other words, based totally on the universal Christ-Power and its all-penetrating activity.

The works of J. van Rijckenborgh consist of thousands of addresses with the central theme of the Gnostic teachings

of liberation. In 1935-6 he published the weekly periodical *Aquarius*, in which he attacked many sacred cows and forewarned about the coming events. He used the monthly periodical *The Rosycross* as a vehicle for the voice of the growing School. The cross was being planted in the world. In the esoteric monthly *The Cornerstone* he explained the basis on which the work of renewing the spirit, the soul and the body must be achieved. After his death in 1968, the monthly magazine *The Topstone* (1969-87) heralded the period of the harvest. Many of his explanations and addresses are published in his more than forty books. A number of these is available in 17 languages.

The Mystery School of the Rosycross developed into the International School of the Golden Rosycross, active in the entire western world today. It has 175 premises in 36 countries.

As a person who always gazed forward with justifiable optimism, he said in 1968 at the end of his life: *'I hope that my life has been able to add one hammer blow to the anvil of eternity.'*

Glossary

In the text several words have been marked with an *, to indicate that they have been mentioned in this glossary.

ADAMITIC MANKIND: mankind of the race of Adam, i.e. fallen mankind.

AEONS (I), enormous periods.

AEONS (II), (abbreviation of: the Archons – i.e. rulers – of the aeons). The hierarchic group of rulers of time and space. The supreme metaphysic power-formation which came forth from fallen mankind and which abuses all the powers of dialectical nature and mankind, driving them to an unholy activity for the benefit of its own dark ends. At the cost of appalling human anguish, these entities have acquired freedom from the wheel of dialecticals; a freedom which they, in their boundless selfmaintaining need, can only retain by unrestrictedly increasing and maintaining the suffering of the world. In their collectivity, they, sometimes, are also designated as the dialectical hierarchy, or ‘the prince of this world’.

ATLANTIC SLYNESS, see: moon-cerebral consciousness.

THE TWO BRAIN HEMISPHERES, seen micro-cosmologically, the head-sanctuary consists of two hemispheres. The right half of the brain is the principal focus of the thinking faculty, the left half of the brain is the focus of the will.

CLEAVAGE, every creature has, in himself, something of the consciousness of his creator. Thus, something of man’s consciousness is passed on to his children and, through them, to

their offspring, and so on. Thus, this cleavage of consciousness and mingling of consciousness goes on, without interruption, in the ever continuing sequence of reproduction.

THE COSMIC HEART OF CHRIST, the electromagnetic radiation field of the Universal Brotherhood of Christ, the nucle-essence of which is in the heart of the sevenfold Earth-planet, the Universal Kingdom.

A NEW DESIRE BEING, the embodiment of the great Craving for Salvation.

DIALECTICALS, our present field of life, wherein everything manifests itself in contrasting pairs only. Day and night, light and darkness, joy and grief, youth and age, good and evil, life and death are inseparably bound together, they inescapably succeed and beget each other. Because of this fundamental law, everything here is subject to continual changing and disintegration; to rising, shining and fading. Because of this law, our field of existence is a domain of finiteness, pain, anguish, disruption, illness and death.

DIALECTICAL, relating to dialecticals.

THE DIALECTICALAL HIERARCHY, see: aeons (II).

THE NEW EKKLESIA, the Una Sancta, God's new people as members of the One Invisible Church of Christ.

ENDURA, the path of I-demolition.

ENDURISTIC, relating to the endura.

EPHESIAN, the questing human being who, in his desire for true sublimation and purification of life, goes the path of goodness in this plane of existence and will sooner or later discover that this path has a definite culminating point, an absolute boundary that cannot be crossed by man of this world. The Holy Language calls the seeker, who has penetrated to this borderland, an Ephesian. Such a human being is confronted with the great choice of freeing himself from the limitations of dialecticals by a fundamental change of life, or of remaining chained to the turning wheel and under-

going the anguish of the decline, which is inevitable by the law of nature.

'IN HIS STRUGGLE AGAINST EVIL; the aural being, the dialectical higher self, does not stimulate to evil but to dialectical goodness, that is to say: to a relative goodness, to the pseudo-goodness of this world. It tries to make man strive after continuous selfculture.

THE GNOSIS, the Breath of God; God, the Logos, the Source of all things, revealing Itself in and as Spirit, Love, Light, Power and Universal Wisdom.

THE HIEROPHANTS OF CHRIST, see: Universal Brotherhood.

HUMILITY – HUMBLENESS, humility: here: the state of consciousness in which the pupil, in growing self-knowledge, realizes and experiences: how deep he has fallen; that in the eyes of God he, essentially, is nothing; that, at present, he neither knows, can do, nor possesses anything that is of any value to God; for which reason he resolutely goes the Path of I-demolition, which is the only way of reconciliation. Humbleness: here: the inner attitude toward one's fellow men, arising from this state of consciousness and the said resolve, whose state of sadness and darkness is understood and recognised as if it were one's own; toward whom the pupil feels appallingly guilty; whose liberation he sees and accepts as indivisibly one with his own.

INFERNO, hell.

THE SUB-HUMAN KINGDOMS OF NATURE: The *animal kingdom* has sprung from the powers which, evoked by our lower desire-life, emanate from us: the song-birds have sprung from our desire for higher aesthetic experience. The *vegetable kingdom* embodies, in the trees, our most fervent desire for liberation; in the flowers often our desire for purity and light. The *insect and microbe kingdoms* embody the intensely wicked activity of man's emotions and passions: hate, jealousy, rage, etc. The *mineral kingdom* came into existence through the feelings of

immeasurable desolation, which characterize the inner being of the separate man of this world. The *elemental kingdom* is the consequence of our unbridled thought-life. Because they result from the existence-in-self-maintenance of the I-man, *all* the sub-human kingdoms are marked with this signature: every form and life-impulse is adapted to self-reference and self-maintenance; everyone and everything is and lives at the expense of others.

KUNDALINI, a round ring of countless tiny points, resembling peas and lying against the pineal gland. When the new electromagnetic stream touches the head-sanctuary via the spirit-spark atom, the thymus gland and the blood, then these points (of which each one has its own particular task, power and working) begin to radiate a multi-coloured light, which is called the fire-circle of the kundalini. In the measure the pineal gland increasingly opens itself to the direct inflow of the light of the gnosis, increases also the intensity and glory of the radiation power and working of the kundalini, (see: pinealis).

LIPIKA SYSTEM, the aural firmament, the firmament of sensory centres, power centres and foci.

THE LIPIKA BEING, the aural being or higher self, as the bearer of our karma, of our bondage resulting from the distant and the near past.

LUCIFER, the unholy soul-fire, the unDivine hydrogen gas burning both in the lower self as a dialectical soul-in-manifestation – and in the higher self, the aural fire-god who, over and over, radiates this unholy fire, as a soul, into a new mortal personality.

MACROCOSM, the great world, the universe.

MANTRAM, (adj.: mantric, mantramistic); here it is a word or a series of words which, when sung or spoken from a certain state of consciousness, evoke a great power. Mantrams only then have a liberating effect, when used by a human being who is linked to the gnosis in the service of the great Work.

Any other use evokes only natural forces, creates karma and, therefore, considerably strengthens the bondage to the wheel of dialectics.

MATERIAL SPHERE/REFLECTION SPHERE, the two spheres of existence in this dialectical nature-order. The material sphere is the region in which we live in our material figure. The reflection-sphere is the region in which, among other things, the process between death and reincarnation is enacted. Besides the spheres of hell and the so-called purgatory (the purification sphere), it consists of what is wrongly called 'heaven' and 'eternal life' in natural religion and occultism. These heavenly spheres and the existence therein are just as much subject to finiteness as is the entire existence in the material sphere. Therefore, the reflection-sphere is the temporary abode of the dead, but this does not mean that the deceased *personality* will come to life anew: for there is no *survival of the fourfold personality!* Only the deepest nucleus of the consciousness, the so-called spirit-flash or dialectical spark, is temporarily withdrawn into the aural being and forms the basis of the consciousness of the brand-new personality which, in conjunction with forces working in the mother, is constructed by the aural being.

THE MENTAL IMAGE OF THE IMMORTAL MAN, the mental activity by which this image is generated in the respiration field, is not the activity of the ordinary mind, but of the so-called Jupiter-consciousness, the consciousness of the true man. This activity is evoked and fed in the measure the pupil, with ever growing insight and understanding, straightens the paths for his inner Lord; that is to say, in the measure he goes the Path of I-demolition. It is the steady progress on the road of the fundamental change of life, the faithful fulfilment of the new inner vital question, which calls into existence the mental image of the immortal man and makes it grow in purity.

MICROCOSM. *Man as minutum mundum* (small world), a very

complicated globular life-system in which, from the centre outward, are distinguishable: the personality, the field of manifestation, the aural being, a sevenfold magnetic spirit field. The true man is a microcosm. What this world understands by man, is merely the heavily damaged personality of a hopelessly degenerated microcosm. Our present consciousness is a personality-consciousness and, consequently, is only conscious of the field of existence to which it belongs.

THE FIRMAMENT (the aural being) represents the whole of the powers, values and bonds that are the result of the lives of the various personality-apparitions in the field of manifestation. All these powers, values and bonds together constitute the lights, the stars of our microcosmic firmament. These lights are magnetic foci which with their nature, determine the quality of the magnetic spirit field; that is to say: determine the nature of the powers and substances that are attracted out of the atmosphere and absorbed into the microcosmic system and, therefore, also into the personality, so that the personality is quite in accordance with the nature of these lights! Therefore, the change of the nature of the personality must be preceded by the change of the nature of the firmament, which is possible only through the self-sacrifice of the I-being, through the total I-elimination. *The field of manifestation (or respiration field)* is the direct field of power in which the life of the personality is possible. This field connects the aural being with the personality and is absolutely one with the personality in its effects of attraction and repulsion of powers and substances for the benefit of the life and the preservation of it.

MOON-CEREBRAL CONSCIOUSNESS, this is a rather primitive consciousness located in the solar plexus and supported by only a few centres of the head-sanctuary which are guided by the moon. This consciousness was peculiar to Atlantic mankind until the middle of the Atlantic period, and was characterised

by an extremely primitive cunning which is still active in many a people living in our days.

NEGATION is what Paul calls 'dying daily': It is the state in which one withdraws one's interest from everything that is of this world, inclusive of one's own I-being; in which one continuously says 'no' to every driving force of nature in our blood. Such an attitude to life can only then make sense, when it is the logic consequence of an awakened insight (true self-knowledge) in the nature and condition of today's mankind and in this nature order. By such a conscious and convinced 'daily dying', we clear the path in ourselves for the twofold functioning of the liberating light of the gnosis which, then, *detaches* all that we reject inwardly and which *builds* all that makes the new manifestation of man possible. Thus, we literally die, to the former person, 'in (the detaching power of) Christ', i.e. in this way the old driving of nature in us is brought to halt; the new nature, the new man can reveal himself.

THE PERFIDIOUS NUCLEUS OF OUR DOMAIN OF LIFE, a cosmic hydrogen concentration that has been ignited by an unholy idea, and out of which the whole dialectical universe exists.

PINEALIS, (pineal gland). When, together with the kundalini which reacts to the true spirit-light only, the pineal gland has been ignited by the light of the gnosis via the spirit-spark atom, the thymus gland and the Christ-hormone, then they form the throne of the Christ-ray, of the inner Enlightenment, the opened Gate through which the Wisdom of God is imparted to man direct.

THE PATH OF THE SANGHA, the path of sanctification (words of the Buddha).

THE PRINCE OF THIS WORLD: see: aeons (II).

SERPENT-FIRE, the fire of the soul or consciousness.

SERPENT-FIRE COLUMN, the spinal column.

SERPENT-FIRE SYSTEM, the cerebral-spinal system, the seat of the fire of the soul or consciousness.

SYSTEM, life system, microcosm.

THE SYMPATHICUS, that part of the nervous-system which, in dialectical man, is not controlled by the will, but functions automatically; especially the two nerve strings on either side of the spinal marrow. These two nerve strings join at the top of the spinal marrow, near the pineal gland.

TAO, name which Lao Tzu gives to the One Source of All Things.

UNA SANCTA, see: new Ekklesia.

UNIVERSAL BROTHERHOOD, the Divine Hierarchy of the Immoveable Kingdom, constituting the Living Body of the Lord. Sometimes, it is designated by still other names such as: the Mystery School of the Hierophants of Christ, the One Invisible Church of Christ, the Hierophantic Spiritual School.

THE VACUUM OF SHAMBALLAH, refers to a region situated outside the material sphere and the reflection-sphere, which has been prepared by the Brotherhood of Shamballa (an aspect of the Universal Brotherhood) in behalf of those pupils who, seriously, devotedly and tenaciously have strived after the path of return, but who could not yet enter the New Field of Life. In this specially prepared working sphere, under the most harmonious circumstances, free from the difficulties, impediments, dangers and vexations of dialectics such pupils are offered an opportunity of completing their liberation from the wheel and of participating in the New Life, provided there exists a minimum working bases for the continuation of the work that has already been started.

THE WHEEL OF DIALECTICS, the ever recurring process of birth, life, death and reincarnation.

UPON A CLEAR DECISION OF THE CANDIDATE'S WILL... IF NECESSARY BY INNER FORCE, this clear decision of the will, this inner force, emanates from the new Mars, the will power which has been renewed in God. (See *Dei Gloria Intacta*, the Mars Initiation of the first Seven-Circle). (39/40)